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ART. I.—GOLDSMITH.

The Life and Adventures of Oliver Goldsmith: a Biography, in four books. By JOHN FORSTER, of the Inner Temple, Barrister: author of the "Lives of the Statesmen of the Commonwealth." 8vo. pp. 704. London: Bradbury & Evans. 1848.

"A POET, while living, is seldom an object sufficiently great to attract much attention; his real merits are known but to a few, and these are generally sparing in their praises. When his fame is increased by time, it is then too late to investigate the peculiarities of his disposition; the dews of the morning are past, and we vainly try to continue the chase by the meridian splendour. Some dates and some few facts, scarcely more interesting than those that make the ornaments of a country tombstone, are all that remain of one, whose labours now excite universal curiosity." Thus wrote Oliver Goldsmith, when, only a few years before his death, he was compiling "for the booksellers" a Life of Parnell. His words well describe his own case, as it remained for a long time after his death; and we may very properly appropriate to himself what he has so justly and elegantly said of another.

For a while Goldsmith had only a literary reputation. He had appeared in the busy world an unheralded stranger; very few knew whence he came, or turned aside to inquire into his former history. His progress was that of a rising star, beaming with increasing radiance, but suddenly, and before it had reached its meridian, eclipsed in the shadow of death. He had lived and died; and during his brief but brilliant career he had reared to his own memory a monument more enduring than the pyramids, and more exquisitely wrought than the handiwork of the painter or sculptor. Could this have remained his only memorial, and he been known only as portrayed by his own genius, though rigid truth had been somewhat

defrauded, yet would the picture, spoiled by his biographers, have been preserved in its original symmetry and beauty.

For some years after Goldsmith's death, his only written memoirs were the meagre biographical prefaces prefixed to his published works. The lack of a history of his private life was, however, at length supplied, by the zealous and patient industry of Mr. Prior, whose lively appreciation of the merits of his subject compensated, in some degree, for any want of the genius best adapted to his work. But, whatever is wanting in sprightliness in Mr. Prior's authentic narrative, is abundantly supplied in the work now before us. Mr. Forster figures on the title-page as the "Author of the Lives of the Statesmen of the Commonwealth;" but we presume he will hereafter choose to be known as the author of the "Life and Adventures of Oliver Goldsmith." Writers sometimes select and pursue subjects not the most congenial to their tastes, and upon which they can never do full justice to their own powers; and though the former work may never have suggested this thought to any of its readers, yet it will now be very generally granted, that till our author wrote this book, he had not given full proof of his ability. Artists produce their best works when they follow the leadings of their own tastes; especially literary artists. The muse is an intractable beast of burden, though gentle and playful when left to her native freedom. Though we know nothing of the private history of the case, yet we dare venture to guess that this work was undertaken and pursued as a "labour of love;" and we presume, from internal evidence, that it has been the business of a life,—some of whose happiest hours have been devoted to this favourite production,—loved first for its subject's, and afterwards for its own sake.

Topical histories are of two kinds: one seems to be written only for the use of the reader; the other for the gratification of the writer himself. The former consists chiefly of a plain detail of facts; the latter employs the facts related as a basis for a philosophical disquisition upon the subject detailed. Each of these forms of history has its peculiar advantages; one being best adapted to the learner, and the other to the learned. Mr. Forster's work is almost exclusively of the latter kind. It is not, indeed, deficient in details, but every thing is arranged and classified, as if something ulterior was always in view. This is, unquestionably, a higher kind of literary creation than plain narrative. It requires superior genius for its production, and is capable of affording a more refined and elevated pleasure. But its utility is more questionable; and we may doubt the propriety of adopting an arrangement so exclusively artistical as that of this work.

The author's interest in his subject has exerted a very happy influence upon his production. He is evidently enamoured of the character of Goldsmith, and therefore writes with a genial warmth of admiration, which gives a pleasing animation to his style, and a lively naturalness to his imagery. His vivacity also affects the reader pleasantly; for even dulness is pleased to be aroused by the gentle fervour of others, and every one desires to have his author in earnest. But the same cause has betrayed him into two very considerable faults. In the first place, he has made the book too large, by more than a quarter of its matter, much of which is quite extraneous to the subject, and, however excellent in itself, would have been as little out of place almost anywhere else, as in a biography of Goldsmith; and, secondly, he, without designing it, places himself before the reader in the attitude of an advocate, as well as a biographer. That is evidently bad policy; for, though it is expected that the writer will favour his subject, yet he should maintain rather the character of the judge than of the partisan. There is always an inclination to make large allowances for the special pleading of one who brings before us a cause, to one side of which he is pretty fully committed. Though much might be said of the skill with which, in the work before us, many difficult points are managed, and the worse made to appear the better cause, still, all this praise to the author must be at the expense of the subject. Did he not seem determined to exculpate Goldsmith in *everything*, we should be better prepared to agree with him in many of his defensive or apologetic positions.

As to the literary character of the work, we shall say but little. Liberal criticism will not fail to assign it an elevated place among its fellows, and an enlightened public will appreciate its worth. The style is pure, classical English; and if it errs at all, it is by an excess of elaborate refinement. Its highest blemish is an affectation of the manner of Carlyle. The plan of the work is dramatic, as may be inferred from the somewhat fanciful title, "Life and Adventures." The distribution into parts, or periods, is philosophical and luminous, and much better adapted to give a clear perception of the whole theme, than a narrative in unbroken unity, or an arbitrary division into chapters. The purpose of the author seems to be to exhibit the life and character of Goldsmith directly to the reader, rather than to propose it as a subject to be heard of and learned at second hand. And in this he has succeeded, beyond most who have made similar attempts.

In the following pages we design to present a succinct view of the character and genius of Goldsmith, as exhibited in his life and wri-

tings, making but little further allusion to the work named at the head of this article.

According to the inscription upon the tablet erected to his memory in Westminster Abbey, Oliver Goldsmith was born on the 29th of November, 1731, in the hamlet of Pallas, county of Longford, Ireland; but the less ostentatious, though more reliable authority of the records of his native parish, places that event some three years earlier, to wit, on the 10th of November, 1728. His father, a country curate, "with forty pounds a year," resided in a crazy mansion on the banks of the Inny, in a desolate tract of lowland; and here young Oliver first looked out upon the world. Two years later his father obtained the living of Kilkenny West, when he removed to the village of Lissoy, the scene of the childhood of him who has made the name of Goldsmith a household word, wherever the English language is spoken. Here, at four years old, a book was first put into his hand by Mrs. Elizabeth Delap, who, after his death, remembered him only as "impenetrably dull." Here, too, he was disciplined in the village school of Mr. Thomas Byrne, a "broken soldier," who, having served in Queen Anne's wars, had returned to his original calling, though still bearing more of the stamp of the camp than of the school-room, and much better qualified to "shoulder his crutch, and show how fields were won," than to vindicate his title to all the learning ascribed to him by his too partial pupil. His tales of startling adventures awakened the spirit of the child to a love of vagrant pleasures, and his doggerel verses first taught him the use of rhyme and measure. The rhymes of the school-boy were interpreted, by maternal fondness, as evidence of genius too exalted to be desecrated to a mere mechanic's art. His father's heart, if not his judgment, was persuaded by such arguments, and accordingly young Oliver was devoted to poverty and the Muses.

His studies, preparatory for college, were pursued in the usual manner, and without any peculiar incidents. In scholarship he was below mediocrity; but he was fond of fun and frolic, and always more esteemed by his school-fellows than by his teachers. To a natural awkwardness and ungainly appearance were added the indelible imprints of the small-pox; and to his native dulness, he joined an almost morbid sensitiveness; though his anger was as readily appeased as excited. Yet his schoolmates remembered that he was brisk and skilful at their childish games, and evinced less dislike for the classics than for severer studies. At sixteen years old he was matriculated at Trinity College, Dublin; not a pensioner, as had been the case with his elder brother, but a "poor scholar." Here his natural sensitiveness was exposed to rude insults, and his gay

spirit subjected to a most uncongenial discipline. Yet his life in college was more a round of boisterous sports, than a succession of the degrading toils and severe studies that commonly distinguished the sizar's undergraduate course. He had a strong aversion to the exact sciences, and fancied they were only fit for the dull and stupid. He despised college honours and prizes,—probably because he had no hopes of gaining them. Yet, by some lucky blunder, he once received the seventeenth prize of his class, when, in a fit of excessive munificence, nineteen were distributed. This sudden influx of both honours and wealth (the prize was thirty shillings) was too much to be endured with self-possession. He gave a supper and dance in his chamber the next evening, in the midst of which his enraged tutor broke in upon the revel, and, scattering the guests, gave the lord of the feast a wholesome flagellation. His confusion was now complete; so, selling his books, he hastily quitted college, determining to bury his disgrace in the wilds of America. But, once out of college, his haste for expatriation left him; he lingered about Dublin till his funds were reduced to a single shilling, and then set out for Belfast. Being met on the way by his elder brother, he was persuaded to return to college, and be reconciled to his tutor. Two years later we see him issuing from those halls, honoured with the title of Bachelor of Arts.

But it was a cold and uncongenial world into which he now made his unheralded progress. Returning to Lissoy, he found the family mansion occupied by a brother-in-law; for his father had died nearly two years before, and the family had removed to Ballymahon. His elder brother, Henry, had exchanged his college fellowship for a wife, and his father's old curacy of forty pounds a year, and now occupied the old goblin mansion on the banks of the Inny. For two years he sauntered away his time among his relations, without effort or determination, waiting "for something to turn up." Sometimes he assisted Henry in his little school at Pallas; sometimes he played the flute, or joined in field-sports with his brother-in-law, Hodson, at Lissoy; and sometimes joined the council at the ale-house of Ballymahon,—“where news much older than the wine went round;” and, if report speak truly, even then he gloried “among the swain, to show his book-learned skill.” He was the first man at the club of village *savans*, and was especially celebrated for his power at throwing the sledge-hammer on the green.

This listless course of life was highly unsatisfactory to his friends, who urged him to choose a profession. Guided by others, or by his own blundering genius, he made the very worst selection possible for himself,—the Church. It is said he had a

strong dislike to this course; but whether from a conviction of his unfitness for the duties of the sacred office, or a dislike to its restraints, is not so clear,—unless we apply to himself the language that he subsequently put into the mouth of the “Man in Black:”—“To be obliged to wear a long wig, when I liked a short one, or a black coat, when I generally dressed in brown, I thought was such a restraint upon my liberty, that I absolutely rejected the proposal.” The refusal, however, was not quite so absolute on his part, for he actually presented himself to the Bishop of Elphin for orders, and, greatly to the honour of that dignitary, was rejected. Whether his lordship was aware of his irregularities at college, or found him deficient in theological attainments, or was scandalized at the brilliant scarlet breeches in which he had arrayed himself for the occasion, it is not necessary to determine. The decision itself is one at which all must rejoice. Thus ended his first attempt to get forward in the world.

Among Goldsmith's early friends was a maternal uncle-in-law, by name Contarine,—one of those rare characters that combine practical good sense with kindness towards the follies of others. He was, withal, able to afford substantial aid, as well as kind wishes; and through his good offices his nephew obtained the place of a tutor in a gentleman's family, where he continued nearly a year; when, heartily tired of confinement, and with greatly improved finances, he procured a spirited steed, and, with thirty pounds in his purse, sallied out upon the world. A few weeks restored him to his almost distracted relatives; but with empty pockets, and his goodly beast replaced by a diminutive jade, which he facetiously called Fiddleback. He was both surprised and grieved, because his mother received him with rebukes instead of caresses.

It was next determined that he should make a trial of the law, and, his kind uncle again furnishing the means, he set out for London with fifty pounds; but, meeting an acquaintance at Dublin, he was beguiled into a gaming-house, where he staked and lost the whole. Two of the learned professions had thus been tried; the third was now undertaken as a forlorn hope. The same generous hand was again opened, and the youthful adventurer set out for Edinburgh, to study medicine. This enterprise came near terminating as the others had done; for, on arriving at the Scotch capital, he took lodgings at random, he knew not where; and, having deposited his effects, sallied out to view the town, knowing neither the name of his host, nor the street where he lived. But, by good luck, he at length met and recognized the porter who had carried his trunk, and was relieved of his embarrassment.

He now devoted himself with comparative zeal and steadiness to his

studies, though the pleasures of the town somewhat interfered with them. Two winters were devoted to hearing lectures,—the intermediate vacation having been spent at the mansion of the Duke of Hamilton, where his haughty spirit was greatly offended, because he was “liked more as a jester than a companion,”—and in an excursion to the Highlands, upon a hired horse, “about the size of a ram.” At length, burdened with debts, and hunted by the bailiffs, he quitted Edinburgh for the Continent; and, after encountering a series of mishaps, such as could befall none but an Irishman, or, if they should by any means, out of which no other could extricate himself, he reached Rotterdam, and passed thence to Leyden. Here he remained nearly a year, ostensibly attending lectures, but in fact playing at cards, and reading light literature. By his usual improvidence, he was reduced to the same embarrassments that drove him from Edinburgh; so he sold his books, and borrowed a small sum from a friend, and set off for Paris. But, in passing a florist’s garden, (it was during the tulip mania,) he remembered that uncle Contarine was an amateur of flowers, and bought one of the most costly, as a thank-offering to that faithful friend. And now, with empty pockets, he sallied forth to make the tour of the Continent. In most of his tour he supported himself by his flute, after the manner of a wandering minstrel. He strolled leisurely through France, and parts of Germany and Switzerland, till he came to Padua. Here he resumed his medical studies, was admitted to the doctor’s degree, and again set off on his vagrant tour to visit the states of Italy. There his musical resources failed him,—for every Italian peasant was a better musician than he. But he found another, and even better means of living. “In all the foreign universities and convents,” (it is the language of the “*Philosophic Vagabond*,” of which Goldsmith is both author and original,) “are, upon certain days, philosophical theses maintained against every adventitious disputant; for which, if the champion opposes with any dexterity, he can claim a gratuity in money, a dinner, and a bed for the night. In this manner, therefore, I fought my way towards England, walked along from city to city, examined mankind more nearly, and, if I may so express it, saw both sides of the picture.” After two years spent in these wanderings, he landed at Dover, early in 1756, friendless and penniless. How he found his way to London, through a country where both his flute and his philosophy failed to serve him, is uncertain; but it is known that “in the middle of February he was wandering, without friend or acquaintance, without the knowledge or comfort of even one kind face, in the lonely terrible London streets.”

At this point his hitherto checkered and grotesque history becomes so dark, as no longer to be clearly traceable. It was probably too painfully humiliating to be recited by himself, and too obscure to be recovered by others. Some ten or twelve years after, he startled a brilliant circle at Sir Joshua Reynolds', by beginning a story with—"When I lived among the beggars of Axe Lane." It is known that he was for a little while an usher in the school of a Dr. Milner,—a business ever ready in the seasons of his deepest depression, and always most cordially detested;—that he also acted for a time as assistant to a chemist, and for a little while practised medicine among patients yet poorer than himself, at Bankside, Southwark. His patron, Dr. Milner, was an acquaintance of Griffiths, the publisher of the *Monthly Review*, and an occasional contributor. Griffiths, dining with his friend one day, came in contact with the unpromising usher, and, with the avidity of a bloodhound, scented his genius and engaged his pen. It was thus that Goldsmith stumbled upon his appropriate calling.

Here our author closes the first book of this graphic history,—covering a period embracing more than two-thirds of Goldsmith's years, and comprehending some of the most important events of his life. However unpromising his early career, it disclosed his character;—the boy was father to the man. The idler of Trinity College, the good-natured trifler at Lissoy and Ballymahon, the "*Philosophic Vagabond*" of the continental tour, and the reckless spendthrift upon all occasions, is identical in the principal traits of character with the Goldsmith of later years. He never seemed to be so much deficient in genius, as in the tact necessary to render his genius available, and the energy of character to force his way to his appropriate position. Thus far he had drifted on the ocean of life, rather than navigated it; and now, by the concurrence of circumstances altogether independent of his own efforts, he had struck upon the coast that best of all suited his mental character.

But the picture of Goldsmith, presented in this initial period of his life, though true to nature, is still very imperfect. To see him in his own likeness, we must trace him through the next,—the transition period of his history,—till he attained the perfectly developed character of an author. He has left Dr. Milner's school, where he had gambolled with the boys, and amused them with his flute, as well as performed other and less congenial offices, and has gone to serve the bookseller, in the literary department of his *Review*. "He was man-of-letters then at last, but had gratified no passion, and attained no object of ambition. The hope of greatness and distinction, day-star of his wanderings and privations, was, at this

hour, more than it had ever been, dim, distant, cold." He was in the employ of a mere penny-wise bookseller, wholly incapable of sympathizing with anything that did not appear in his ledger; and, as if conscious of a better destiny in reversion for him, he refused his name to the productions of his venal muse. But, galled and jaded as was his muse, she was still vastly more graceful in her constrained movements, than any of the long-eared tribe that had been accustomed to bear burdens for the Monthly.

There was a starting up and opening of eyes, among the better class of the readers of the Review, when the first number issued after Goldsmith entered Griffith's garret came to hand. An article on the Scandinavian Poetry and Mythology,—a subject then beginning to excite the attention of the learned,—written in a style the most natural and pleasing, and evincing a degree of discernment and literary taste seldom met with in the same pages, gave promise of a new era in the career of the magazine. Soon followed another, evidently from the same pen,—a critique on a tragedy called Douglass, then enjoying an ephemeral popularity at one of the London theatres,—whose acknowledged "perfection" was called in question, and its glaring defects condemned, with just and forcible animadversions. At length came a review of Burke's "Essay on the Sublime and Beautiful," then lately issued from the press. The theme was evidently congenial to the critic's taste, and, while engaged upon it, his genius rose above its former lowly flight, and seemed about to demonstrate his claim to a better destiny. The criticisms were elaborate and discriminating; and while some parts of the book were objected to as erroneous, to the work, as a whole, was accorded a hearty and decided approval. Burke, who was then just commencing authorship, felt and acknowledged the worth of these timely commendations.

But this is the bright side of the picture. Goldsmith had hired himself to Griffiths for a year, for a stipulated price, to write a given number of hours daily. The degradation of his situation was recognized by both parties from the first; leading to insolence on one side, and exasperation on the other, which brought on mutual criminations and recriminations, and ended in a complete rupture at the close of the fifth month. Goldsmith was now a free man again, and the world was before him,—that world to which he owed but little, and from which he had little expectation. He had, however, made one valuable discovery by his connexion with the Monthly Review,—he had learned that he possessed latent powers, and he had caught the first faint glimpse of rational hope, that "the great world would be listening some day." He now took lodgings in Salisbury

Court, not far from the Temple Exchange Coffee-House, which, as a more respectable residence, he made the place of his public address. Here he devoted himself to his new profession in the most approved style of the Grub-street literati,—writing to order on any subject, for anybody that would pay. He had reached the base of the hill, on whose top “Fame’s proud temple shines afar,” and had even caught a distant glimpse of its bright eminence, but as yet all about him was dark, murky, and cold. A characteristic incident fitly illustrates the dismal state of his affairs. He had left at Ballymahon a brother named Charles, some ten years his junior, who seems to have inherited a good share of his own foibles, with but little of his genius. Goldsmith was one day sitting at his desk, engaged in his miserable drudgery, when the door suddenly opened, and a raw-looking country youth stood before him. It was his brother Charles. He had heard of Oliver’s success in the metropolis, and how he was associated with great and learned men, and fancied he must now be able to do something towards starting a poor kinsman in the world. Full of high expectations, he had found his way to London, and then to the Temple Exchange Coffee-House, whence a waiter conducted him to the object of his ambitious search. The same moment revealed sad truths to both of them. But when Goldsmith meets Goldsmith, what power have disappointment and poverty to produce sorrow? “All in good time,” cried Oliver, joyfully, “I shall be richer by and by. Addison, let me tell you, wrote his poem of the *Campaigne* in a garret in the Haymarket, three stories high; and you see I am not come to that yet, for I have only got to the second story.” Charles was made to rehearse the family history since Oliver had left the scenes of his youthful pleasures, and received in return the hospitalities of the humble garret. Soon after, this hopeful stripling sailed for Jamaica, a forlorn adventurer; whence he did not return to relate this anecdote, till after his brother had ceased to suffer and to hope.

The sight and society of a familiar friend,—one whom he could love without distrust, and by whom he might be loved without selfishness,—seems to have revived in his heart the memory of his early associations and familiar friends. We next trace him by his letters to his relations in Ireland, which, while they show his unvarying fidelity of affection, also shed some light upon the cheerless condition of his private affairs. Writing to Hodson, he sketches, in a style the most felicitous, and in a vein half serious and half playful, his past struggles and conflicts. But when he comes to describe his present condition, the picture becomes yet darker, as he exhibits himself, conducted by Poverty to the gates of the Muses, where

Want acts as gentleman-usher, and also presides as master of ceremonies. Then, with admirable skill, the scene is changed from London to Lissoy, and want and poverty give place to the tenderness of friendship and the joys of refined affection.

He continued to write for the press with all the assiduity of a slave at the oar. His motives to industry were at once the least elevated and the most imperious;—he toiled not for fame, but for bread. Indeed, his hard apprenticeship seems to have shaken his allegiance to the Muses; for about this time we trace him, on a cheerless afternoon, wandering out, “unfriended, melancholy, slow,” and directing his footsteps towards the door of his friend, Dr. Milner. The kind-hearted doctor would have welcomed his old usher at any time, but now this visit was doubly welcome;—he needed assistance in his school, and Goldsmith wanted *to live*; and though he loathed the duties of school-teaching, yet want is more imperious than taste; so he once more resumed the primer and the ferule. This, however, was done in the hope of something better, for Dr. Milner promised to aid him in obtaining a more congenial occupation. He was faithful to his promise, and soon after secured for his usher the place of surgeon and physician to an English factory on the coast of Coromandel,—a post that, to his expectant vision, glittered with Oriental magnificence. But, for some unexplained reason, the enterprise was abandoned, and seldom mentioned afterwards, except in the most vague and mysterious terms.

The tyranny of the Muses was too severe to be submitted to without another effort at self-emancipation. He went privily to the College of Surgeons and Physicians for examination, hoping to make his way into a reputable and adequate livelihood. Fortunately, he was rejected; and though the cause,—incompetency,—is hard to be accounted for, yet who does not rejoice at the result? But the consequences of this futile attempt were not so readily got rid of. To make a proper appearance before the learned examiners, he had hired of a tailor a suit of clothes, for which Griffiths was security, in consideration of four articles to be furnished by Goldsmith for his Review. Soon after, and before the clothes were returned, a scene of sorrow occurred at Green Arbour Court,—whither he had removed. His landlord was seized and borne off by the bailiffs, and his heart-broken landlady, to whom he was somewhat in arrears, appealed to him for assistance. With that promptness of beneficence, by virtue of which “his pity gave ere charity began,” the borrowed suit was quickly pawned for a sum requisite to relieve the distressed family. The affair, coming to Griffiths’ ears, drew from him an insulting letter, with a demand for the immediate return of the clothes. Gold-

smith wrote an apologetic answer, which, not satisfying the bookseller, was followed by another, breathing the spirit of conscious degradation without crime, with some faint flashes of the bravery that originates in despair. The ill-paid labours of his pen afterward satisfied the demands of the soulless creditor,—and the poor writer dragged on in his wretched and hopeless course.

Goldsmith had now reached his deepest depression under the discipline of adversity. Few persons had greater need than he of the salutary lessons of experience, and he did not wholly fail to profit by them. The best index to his mental state in this time of extremity is given in a letter to his brother Henry, the curate of Pallas,—that brother to whom his heart turned alike in prosperity and adversity. Dark as are the clouds of sorrow that shade this picture, we still trace in it the hand of Goldsmith. Eight years had passed since the brothers had seen each other; and now Oliver seeks to re-introduce himself to his loved, home-abiding brother. The picture of his person savours but little of that vanity of which Goldsmith has been very generally suspected; unless, indeed, self-reproach is itself a covert vanity; but when he describes the effects of his experience upon his own character, he evidently writes from the heart, though the figure he presents is worse than a caricature,—it is a libel upon himself. He had placed the world in prospect before himself,—as young persons are apt to do,—not as it in fact is, but as it is imaged by the glowing fancy of youth. Hopes thus founded are necessarily doomed to disappointment; and this Goldsmith had now proved. He therefore inveighs against all novels, and charges his brother never to permit his son to read one of them. This was indeed before he had written his own inimitable romance, a work, however, but slightly obnoxious to the charges so freely laid against that class of works generally. But the part that is least like himself is his strong and emphatic commendation of frugality as a cardinal virtue, and even of avarice, as something less than a vice, in the lower orders of society. He was suffering the effects of his almost total want of even prudence in pecuniary affairs, and hence his praises of the qualities of mind the farthest removed from his own. “Teach then, my dear sir,” he writes, “your son, thrift and economy. Let his poor wandering uncle’s example be placed before his eyes. I had learned from books to be disinterested and generous, before I was taught by experience the necessity of being prudent.”

While Goldsmith was thus brooding over his sorrows, he was also composing his first acknowledged work,—“An Inquiry into the Present State of Polite Literature in Europe,”—a respectable duode-

cimo, printed early in 1759. With this publication he determined to assume a new position in the literary world; and from a mere mercenary critic, writing for bread, to rise to independent authorship, uttering the real sentiments of his heart, without fear or favour. His position was not favourable to a calm and clear illustration of his subject, which had become a personal matter with him. But, as his heart was in it, he was the more likely to be in earnest about it; and though he might judge amiss, yet error, forcibly expressed, is far more tolerable than vapid common-place, however truthful.

The quarrel between the man of letters and the patron is as old as the trade of authorship. Nor is the fault always on the side of the patron. It were certainly a hardship that the assumption of authorship, by any brainless pretender, should devolve on the public the duty of patronizing impudent dulness. The growth of genius is commonly slow, and its early buddings give but faint indication of what will be its matured fruits. Were all the patrons of genius as munificent as Mæcenas, few would have his discernment to guide them in the bestowment of their favours, and still fewer would be so fortunate as to find a Horace to repay them with immortality. Goldsmith had seen the embarrassments under which literature was labouring, and thought he had discovered their causes. It was a transition period in the republic of letters: the days of legitimate patronage were gone forever, but literature had not yet learned that noble self-dependence, by which alone it can effect its greatest achievements.

The whole book is alive with the conviction that the popular form of criticism was highly unfriendly to literature, and that this was the direct and necessary result of the sordid spirit of the book-sellers. Such an attack upon Grub-street and Paternoster Row, implied a courage nearly allied to temerity; for the justness of the charge was its most offensive feature. It was like turning his weapons against himself, since he was a critic by trade, and in the employ of these very book-sellers. But though among them, he was not of them; poverty had driven him into strange associations, and now, with honest indignation, he sought to be avenged of the insult.

The uttering of such sentiments, especially by one of their own craft, created no little commotion. The whole kennel, "Tray, Blanche, and Sweetheart," were soon in full cry upon the luckless author and his ill-favoured production. Smollett, with stately dignity and consummate self-complacency, complained that while the censures were sufficiently just as to most of the critical productions of the day, they were "too indiscriminate; confounding a work [the *Critical Review*] undertaken from public spirit, with one [Griffiths' *Monthly*] sup-

ported for the sordid purposes of a bookseller." But Griffiths was not so delicate; and, calling to his aid an accomplished libeller, he gave poor Goldsmith such a castigation as could only come from a combination of malevolence and meanness.

This first attempt at dignified authorship was not among its author's happy efforts. The style was very generally admired, and many of the sentiments were acknowledged to be just; but the tone was querulous, and its spirit somewhat sour and austere. It failed to do justice to Goldsmith, though it did him some service before the public; and from this time we may date a new period in his "Life and Adventures."

There is reason to suspect that Goldsmith's sufferings, which first produced such deep depression of soul, at length operated as a salutary discipline upon his too ardent spirit. He seems now to have given over his childish whimperings, and to have risen in conscious self-dependence, resolved to be a man. From this point his course was steadily upward, till he was admitted, by common consent, to the first place among living authors. We have followed him through his youthful vagaries, till fortune and folly led him, a hapless and forlorn wanderer, into the British metropolis. There we have endeavoured to trace his devious course, and especially to note the vicissitudes of that mind whose more matured productions have ministered to the refined pleasures of thousands, and proved a stimulus and support to faltering virtue, in many a season of trial. He is now to emerge from the obscurity of garrets and the dull drudgery of book-sellers, to more congenial and better requited labours. We must refer the reader to the life-like sketches of his further history, given in the animated pages of Mr. Forster;—how he gathered honey for the luxuriant but short-lived "Bee;" and by its sweets drew about him, and bound fast in honourable friendship, such persons as the authors of the *Reliques*, and the *Rambler*, and the prudent conductor of the "Critical," and compiler of the "Complete History of England;" and how, when that publication ceased, his contributions were solicited by the better class of periodicals, through some of which he first issued many of those lighter pieces, which have since been collected, and are now honoured with the name of their author, as at first they honoured it.

This was the birth-day of newspapers. A short time before, the *Universal Chronicle* had assumed an advanced position among hebdomadals, and, to sustain it, the genius of Johnson was invoked, and the *Idler* discoursed wisdom to its readers. The "Essay" of that age was the progenitor of the modern "Leader." Next a daily

paper was projected, and the pen of Goldsmith, instead of that of the great lexicographer, was relied on for its support. There was honour in the association, as well as emolument in the employment; and for nearly two years the "Chinese Philosopher" conversed, in pleasant satires, or more solid wisdom, to the readers of the Public Ledger. Lien Chi Altangi was always good-humoured, but always grave. His stranger character allowed him to be surprised at many things, which, though surprising in themselves, had ceased to be so considered, because they were common. His animadversions are quiet and amusing, and often under their smooth surface lurks a satire more potent than the grave censures of professed moralists. The purity and simplicity of their style, and the vein of good-natured wit that pervades the letters, gave them an early popularity, and their wisdom and good taste have secured its continuance.

The success of the Chinese Letters improved Goldsmith's finances, and he was not the man to suffer want while he enjoyed prosperity. We accordingly find him quitting his cheerless abode in Green Arbour Court, and taking more eligible quarters in Fleet-street. Here he became a great man, in the eyes of his late Grub-street associates; and as his sufferings had not sufficiently taught him wisdom, he frequently became the victim of those who had less genius, but more impudence, than himself. Here too he first received a visit from Johnson. Percy had visited him some time previously, and in the depth of his depression,—a visit that must have been painful to both parties, such was the squalid poverty of the host. But things were now changed, and Johnson's visit was the harbinger of better days, especially as Percy was his companion, and comfortable competence had taken the place of meagre want in the abode of Goldsmith. Johnson arrayed himself in his best attire, and had every part of his dress in the most exact order. Percy expressed some surprise at this; but Johnson explained by saying, "I hear that Goldsmith, who is a great sloven, justifies his disregard of cleanliness and decency, by quoting my practice; and I am desirous this night of showing him a better example." An unhappy example it proved to Goldsmith, as his unpaid tailor's bills too forcibly declare.

This was an epoch in Goldsmith's history; for now he began to be sought after, both by the really great and by those who aspired to be esteemed such. During the latter part of this year he dined with Davies, the book-seller, where he first met with an individual with whom, for no friendly reason, his name has become intimately associated. "A youth of two-and-twenty, the son of a Scottish judge, and respectable old whig laird, had come up, at the end of the year,

from Edinburgh, to see Johnson and the London wits, and not a little anxious that Johnson and the London wits should see him. *James Boswell* was not yet to see Samuel Johnson. He saw only Oliver Goldsmith, and was doubtless much disappointed." There was little in the exterior or manners of the garrulous, conceited, lion-hunting young Scot, to awaken the admiration of Goldsmith; nor is it strange that the latter did not detect those latent qualities by which the former has attained a fool's immortality.

Goldsmith's rooms became now the frequent resort of the wits of the metropolis. Here Hogarth delighted to while away a pleasant afternoon in congenial converse with his newly acquired friend. The declining star of the great artist may have led him to seek the society and the sympathies of the "Citizen of the World," and Goldsmith's heart was ever open. Here, too, was often seen another distinguished artist, then occupying the highest place in his profession. The friendship between Goldsmith and Reynolds became most intimate and sincere. They were kindred spirits—and only death divided them.

Though Goldsmith continued his labours for the book-sellers with unabated diligence, he was also aspiring to more elevated walks of authorship. The sunshine of prosperity seems to have awakened his slumbering powers and evoked the deep music of his soul. Two works, both of sterling merit, were now dividing his attention and exercising his genius. The impressions of his wanderings upon the continent had lived in his imagination during all the painful vicissitudes of the intervening years. In the reveries of his solitary hours he had revisited their scenes, reproduced their adventures, and laughed, sighed, and philosophized over their treasured reminiscences. The language of the heart is poetry, whether in verse or prose; and with Goldsmith's powers of versification, the language of sentiment naturally assumed the forms of poetry. These floating fancies were now reduced to living and symmetrical forms, and, thus arranged and embodied with the skill of a master, became a choice gem of English poetry. Such was the literary pedigree of "The Traveller," which issued from the press in December, 1764.

Though Goldsmith had attained to a place among the chief wits of his times, any one of whom would have felt himself flattered by a dedication, yet, mindful of a purer love, and of a friendship more wholly unselfish than any that the great world could bestow, he dedicated this first ripe fruit of his muse to his brother. The delicate but forcible language in which he alludes, in the introductory portion of the Poem, to their mutual affection, when he speaks of his "untravelled heart" ever fondly turning to his "earliest friend," is the

best memorial of their fraternal union. The appearance of this Poem produced a deep impression among the literary circles of the metropolis. Johnson, with his usual impetuosity and energy, pronounced it the best poem that had appeared since the death of Pope. The London wits could scarcely persuade themselves that it was really Goldsmith's, so much did it exceed all his former works; and when they were at length compelled to award him the honour of its production, he at once assumed, in the public mind, the place of the first living poet.

Criticisms upon the literary merits of "The Traveller" would be superfluous. Who that will peruse this paper has not read and re-read that pure and elevated English classic? And who that has read, has not admired and approved? It is a simple effusion from a warm and benignant heart,—“a prospect of society,” as seen, not by the scheming politician, or by the selfish partisans of oppression, but by one whose sympathies are always with the common people. His philosophy may be faulty, and his theories incorrect, but the sentiment is right; and though we may doubt, we will also approve and admire nevertheless. Its distinguishing characteristic, as in all Goldsmith's writings, is its naturalness, and the facility of its diction: and as poetry is a more elevated kind of composition than prose, he well maintains its elevation without at all sacrificing the simplicity of his style. “It does not cry to the moon and the stars for impossible sympathy, or deal with other worlds, in fact or imagination, than the writer has lived in and known. The language is unadorned, yet rich; select, yet exquisitely plain; condensed, yet home-felt and familiar.”

And now the learned world could see real beauty in Goldsmith's hitherto neglected minor pieces. A revised edition of his Essays was required by the public, and he not unwillingly yielded to the demand. To the same period belongs another of his well-known productions,—which, though short, as a poem, is really one of the most admired lyrics in the language. The ballad of Edwin and Angelina (commonly called the Hermit) was first sent by the author to the Countess (afterward the Duchess) of Northumberland, by whom it was privately printed and circulated among her friends, but it was never published till it appeared in the Vicar of Wakefield. Northumberland was fully sensible of the honour done him and his lady by Goldsmith, and made some advances toward providing for him in his own country, of which the duke was Lord-lieutenant; but the poet simply commended his brother to the favourable notice of the viceroy, feeling that self-dependence was better than the patronage of the great.

Meanwhile there was lying unhonoured in the desk of the bookseller, Newbury, a manuscript destined to occupy no second place among the works of its author. The manner of its getting there is characteristic.* One morning during the preceding year, Johnson had received a hasty message from Goldsmith, that he was in great distress; and as it was not in his power to go to Johnson, begging Johnson to come to him, as soon as possible. The nature of the difficulty being readily apprehended, a guinea was sent by the servant, and the Ajax of literature followed soon after. He found Goldsmith in a violent rage at his landlady, who had arrested him for rent. A manuscript was at length produced, which he said was ready for the press. Johnson hastened with it to Newbury, who bought it for sixty pounds, and so the poor author was once more set at liberty. More than a year elapsed, and in the mean time the appearance and success of the Traveller had added new value to whatever might come from the pen of its author. Still the success of this new work was considered very doubtful; but the book-seller had paid for the manuscript and must seek to be reimbursed. At length, unheralded, and with great apparent modesty, appeared "The Vicar of Wakefield; a Tale, in two volumes, 12mo." Its authorship was confessed, though not proclaimed; for the tale was in the form of a personal narrative by the vicar; but Goldsmith's name was inserted as editor, so that the work actually appeared under the auspices of the Traveller. Its first reception was not highly flattering. By some of the public prints, especially the more aristocratic, it was wholly neglected, while others praised it faintly, and reproduced some of its most striking passages. Of all the members of the Gerrard-street Club, (Goldsmith's most intimate friends,) embracing many of the first wits of London, only Burke could see any great merit in it. But, in spite of all this, it grew in public favour; a second edition was called for in a few weeks, and in less than three months later a third. Before the author's death it had reached its eighth edition.

Though it may not seem necessary to go into an estimate of the merits and defects of a work so well known and generally appreciated as the Vicar of Wakefield, a few remarks upon its character and tendencies may be not altogether out of place. The plot is generally well conceived, but only imperfectly executed. This is especially manifest towards the close, where matters seem to rush to a consummation with headlong haste, as if the author was in a hurry to make an end of the business. This probably was the case; and we may presume that when Johnson bore off the manuscript to the bookseller, the latter part was considered as unfinished by the au-

thor. The work presents to the reader a succession of pictures, sometimes pleasing, sometimes painful, and often singularly grotesque; but all most natural. There is no overstraining, no reaching after things above the writer's or the reader's measure. No startling adventures and incredible exploits levy unwilling contributions upon our faith. The actors are all human beings; no demigod, nor scarcely a hero, is found among them.

In the dress of amusing fiction, the book presents us with wholesome lessons of morality, and a most biting satire upon some of the prevailing vices and follies of the times. Good is seen everywhere predominant over evil, and virtue is always triumphant, though often cast down for a season. But this is not a peculiarity. The manner of the lesson is more remarkable. We are taught "that the heroism and self-denial needed for the duties of life, are not of the superhuman sort; that they may co-exist with many follies, with some simple weaknesses, with many harmless vanities." The indigence of the inferior clergy, and their consequent liability to indignities, are forcibly set forth in the history of the good vicar; the power of wealth, in the hands of the vicious, to corrupt and destroy, is shown in the story of young Thornton and the unfortunate Olivia; the ruinous effect of ill-judged maternal partiality (of which, probably, the writer supposed himself to be a victim) is illustrated in the blunders of the sons, and the high expectations entertained for the two daughters. But the satire assumes a deeper and severer tone, when the good vicar is dragged away to prison by a villanous creditor, and cast among felons. Even from that dark den we may trace the early dawning of that light which has since risen in such radiance upon the sons and daughters of wretchedness. A Howard, a Romilly, an Elizabeth Fry, may have taken their lessons from the Vicar of Wakefield; for he was among the first to suggest the idea that criminals might be reformed, and that the jail is not necessarily the portal to the gallows.

In Goldsmith's times the whole power of the law was called into the most sanguinary operation for the protection of property. The same loathsome prison received the unfortunate debtor and the guilty felon; while the murderer and the offender against the sacred rights of property expiated their offences upon the same gibbet. Reformation was entirely foreign to either the designs or the tendencies of penal justice; and when once the iron doors of the prison closed after the victim of the very temptations that the law had set thick through the land, he was thenceforward treated as a beast of prey, to be hunted to death with all possible celerity. The voice of the vicar, himself a victim of this legal tyranny, is raised against such

flagrant wrong-doing. At the same time, he has no sympathy with the sickly sentimentalism of some modern reformers, who would run to the opposite extreme, and reduce all crimes to a common level, and so give impunity to all. He pleads for a discriminating administration of public justice,—such as shall not confound the distinctions of right and wrong, and make the life of a man and the security of his purse of the same value. His remonstrances against the frequent and unnecessary use of sanguinary punishments for minor offences, are direct and powerful arguments in favour of severity in cases of high crimes against personal rights, and especially against human life.

But the feature that especially distinguishes this work, is its life-like reflection of the soul of its author. Nowhere else has he given so free a rein to his fancy, which always loved to revel among his own cherished remembrances. He delighted in the grotesque, the comical, the absurd. From his infancy he had been nourished among living examples of good-natured improvidence, and blind fatuity as to the common affairs of life, joined to much general shrewdness and unavailable good sense. These qualities, embodied in his leading characters, make up the material of the tale; and each of the *dramatis personæ* has its original in the Goldsmith family at Lissoy.

As to the moral tendencies of this tale, we may express our opinion in a very few words. Its primary design is to amuse; but it so mingles instruction with amusement, that many who read it only for pleasure, will not fail to be benefited. Its morality is not the most elevated, but it is very generally pure; its philosophy is deeper than its perfect transparency might lead a superficial observer to suppose; and its exhibitions of human character, though somewhat ludicrous, may challenge a comparison in truthfulness and force with those of the Rambler. The impressions that will be made upon the mind of every reader, capable of appreciating its worth, will be such as to strengthen the inclinations to virtue, and to reconcile the spirit by a genial charity to the follies and foibles of mankind, and to the vexations and disappointments of life.

To make an end of our remarks upon the works of our poet, we here add what we have to say of his last original work,—“The Deserted Village,” though that poem was not published till nearly six years after the appearance of the Traveller. The latter was like the early vernal flower, a nursling of the departing blasts of winter, and the fitful sunshine of the early spring; but the former grew and bloomed in the full summer of successful enterprise. But the genius of its author was not enervated by his improved circumstances; nor

had the change alienated his affections from the oppressed and lowly. At that time the opinion prevailed to a very considerable extent, and was supported by some respectable writers, that notwithstanding the increase of trade and general commercial prosperity of the country, the population was steadily and rapidly declining. The fallacy of the opinion is now sufficiently manifest; it is known that at that very time the population of England was rapidly increasing, and the condition of the masses steadily improving. But this view of things suited Goldsmith's melancholy vein. Of the facts of the case he had very little means of forming an opinion, but his feelings rather than his judgment directed him in the matter. He had seen something of village life at Lissoy and Ballymahon, and had observed the course of dilapidation and decay at Pallas; and these furnished him the materials of heartfelt sympathy and poetic descriptions. Of these he constructed his "Auburn," both in its prosperity and its desolation. Still, false as were the assumptions, and erroneous as is the philosophy, upon which it rests, the poem contains something that commends it to the heart of every reader of true sensibility. It may do but little honour to the author's judgment, but it will ever stand as a monument of the genial tenderness of his heart.

We prefer, however, to consider the poem upon its own merits, as a work of art. In that view it is a gallery of exquisitely drawn pictures, copied evidently from the poet's imagination, where the memories of childhood still lived in the radiant sunshine of life's early morning. "Sweet Auburn," though very natural in all its characteristics, is unquestionably a fancy piece: and yet, one would almost believe, against the force of external evidence, that descriptions so like realities are veritable copies from nature. The cot, the farm, the brook, the mill, the decent church, and the hawthorn-bush, are all proper appendages of an English rural village; and the "sleights of art and feats of strength,"—the sports, tricks, and revelries of the rustic population,—are the occupations in which such communities chiefly delight. Nor is the reversed picture, though very different, less natural, when the towering lordly mansion "spurns the cottage from the green," and instead of the former homely hospitality, the surly porter "spurns imploring famine from the gate."

But these sadly pleasing fancies were too dear to the poet's heart to be hastily dismissed,—they must again pass in review before him, to receive his last fond farewell; and here the picture takes the character of an exquisite panorama. First comes the "modest mansion" of "the village preacher," suggesting the sacred duties and endearing relation of the parish vicar. This is the nearest approach to a conception of the character of a Christian anywhere to be met

with in the works of Goldsmith; and it would be proof that he had some notion of the peculiarities of that character, though he nowhere else evinces such knowledge, were it not that we may readily trace this image to another origin. Goldsmith was more accustomed to rely upon his memory than upon his invention, even when constructing his works of imagination; and it is not difficult to recognize the features of his brother Henry in the portrait of the village preacher. Next comes the "village master," ruling his "noisy mansion" with stern but pleasant authority, and Thomas Byrne appears in all the bustling consequence of pedagogical greatness. Then follows the village Inn, and here we obtain a view of the ale-house of Ballymahon, where the poet had lounged away many an idle hour, partaking with real zest of the homely and humiliating pleasures of that school of the minor vices.

At length the scene is varied. The picture presents another and later period. Auburn is changed. The former population are gone, and the humble pleasures of the poor have given place to the grandeur of wealth. But the poet's fancy remains undazzled, and he follows the outcast inhabitants in their sorrowful wanderings in search of toil and food. The unfenced common is denied them; the city's splendour may be seen, but not enjoyed; or, if a scanty subsistence is obtained, it must be at the expense of every pleasure, and at the price of unremitted toil. The last, the only hope,—sad fruit of despair,—is in voluntary exile; and fancy follows the forlorn outcast, torn from the embrace of home and kindred, as he wanders a pensive stranger upon the banks of the Altamaha,—

"Where crouching tigers wait their hapless prey,
And savage men, more murderous still than they."—

In what may be termed the mechanical execution of poetry, the *Deserted Village* has few equals in our language. It would be difficult to find other four hundred lines, in consecutive order, containing so many real beauties and so few faults. The language is pure English, with but few inversions and poetical contortions; moderately adorned, and the embellishments so arranged as to heighten rather than conceal the beauties of the thought. It has all the poetical excellences of Pope's best pieces, without their excessive refinements; and a natural, life-like freshness is retained in every part. As a work of art, we consider this the masterpiece of English poetry, and presume that its place will not be soon successfully contested.

The *Deserted Village* was dedicated to Reynolds. In the dedicatory letter, the author alludes to the dedication of his former poem to his brother, (now deceased,) as a tribute of pure affection, and

now craves his indulgence, that in like manner this may be inscribed to his best-loved earthly friend. Then, deprecating the severity of his judgment, the poet casts himself upon the kindness of one who needed no friendly poet's aid to add to his reputation, but yet was not unmindful of that affection which enshrined him in the poet's heart, next to his ever-loved brother. In the plenitude of public favour, Reynolds felt and appreciated so delicate, and yet so forcible an expression of real affection from one whom he admired, and *almost* loved; and, rousing his mighty genius, he painted and had engraved his "Resignation," styling it "an attempt to express a character in the Deserted Village," and inscribed it to Dr. Goldsmith.

The success of the poem was in accordance with its intrinsic worth, and the high reputation of its author. The first edition was exhausted in less than a fortnight, and before three months it had reached the fifth. "Even Goldsmith's enemies in the press were silent, and nothing interrupted the praise that greeted him on all sides." Gray was at that time at Malvern, sinking under mortal disease; but, hearing the poem spoken of, had it rehearsed before him; and having listened throughout with fixed attention, exclaimed at the end, "That man is a poet." Posterity has unanimously confirmed the judgment of the dying bard, himself the nearest competitor of the subject of his praises.

Our limits will permit us to pursue the history of Goldsmith no further. Nor need we. We have followed him through those portions of his history during which his character was taking form, and his mind developing the properties that distinguish his name. His subsequent history, though better known, presents no new views of his character. After the publication of the *Traveller*, he was readily admitted to the first literary circles in the metropolis. He became the intimate friend and almost constant associate of Johnson, Burke, Reynolds, and others of that class. He was chosen a member of the Gerrard-street Club, an honour sought in vain by some of the nobility, and one for which Garrick was long an unsuccessful suitor. His habits of living were conformed to his improved circumstances, and were marked by the peculiarities of his character. His rooms, near Temple Garden and at "Merry Islington," were the resort of his boon companions, as well as of his insatiable parasites; and here the hospitality of which he gave an earnest in his college days was fully realized. He became as fantastic and profuse in his apparel, as formerly his poverty compelled him to be mean. His life was a round of convivial pleasures, in the intervals of severe literary labours, and was checkered by distressing anxieties and painful embarrassments, arising from his reckless improvidence. He was

admired for his genius, and esteemed for the kindness of his heart, while his awkwardness, sensitiveness, and vanity, exposed him to many a cruel jest, and made him the sport of his inferiors. This period of Goldsmith's life extended over something less than ten years, when (April 4, 1774) his overtasked powers gave way before a slight attack of fever, and the erring, brilliant, but earthly-minded spirit of the poet was dismissed from its mortal abode.

The history of this extraordinary man presents so many inconsistencies, that some attempt at a general estimate of his character is requisite. This, Mr. Forster has not given; and our limits (were there no other hindrance) would not permit us to supply the defect. We may, however, venture a few brief suggestions. His genius is placed beyond question by his imperishable works, which at once proclaim his greatness and characterize his mind. Yet he was not a learned man. In his early life opportunities were wasted in idleness, and in his manhood they were denied him. After he came to London he had but little chance to gain knowledge from books, though constantly busied among them. None of his works give evidence of much reading; while some of them clearly betray his want of information upon the subjects that engaged his pen. He wrote books because that was his trade; and, as to the subjects, he generally accommodated himself to the wishes of his employers. His knowledge of human character was not contemptible, though he viewed it in the aggregate, rather than in its individual embodiments. Society was a principal theme of his meditations. He detected some of its evils, faithfully exposed some of its iniquities, and fondly attempted to suggest the appropriate corrections. Yet he was no politician,—probably because he knew too little of contemporary politics to make up an intelligent opinion, and was too honest to decide at random.

He was not deficient in imagination; but his imaginative powers were rather constructive than creative,—and his images are more remarkable for their exquisite finish, than for the boldness of their conception. His stock of ideas was always limited,—being little more than the remembrances of what he had observed previous to his coming to London; and these are constantly appearing and re-appearing in his writings. His personal history discloses the originals of nearly all the pictures found in his works;—and the same picture, in some cases, appears several times in different places. But while we confess the poverty of his creative genius, we must admire his powers of construction. It is wonderful to observe how far his scanty materials were made available, and one is ready to declare that he had completely exhausted his means. But the same seemed to be the case before he produced his last and best poem, when it

seemed as if his powers of permutation and combination were inexhaustible.

But how can we account for the concurrence of qualities, thus securing for their possessor at once admiration and contempt? Two mental properties, apparently contradictory, yet capable of co-existence,—self-esteem and self-distrust,—distinguish his history and his character. By the combined action of these he was rendered extremely sensitive. Esteeming himself highly, he was quick to feel any seeming insult; and, conscious of a want of power to enforce respect, his spirit writhed under the tortures of unmerited contempt. Had his self-esteem been seconded by self-confidence, it would have given occasion to towering pretensions and pride of opinion,—he would have borne the patronizing air of superiority, and even his kindness would have had the appearance of the condescension of self-complacent dignity. But, in the absence of self-confidence, self-esteem is vanity, and becomes the occasion of a thousand ridiculous schemes to gain applause, and of most poignant disappointment when it is withheld. How fully all this is manifested in the life of Goldsmith, must be plain to every one acquainted with the subject.

But the influence of his self-esteem was not always evil. Its effects upon his style were highly favourable. It has often been a subject of wonder, that a style of unequalled purity was attained by one whose associations were so generally vulgar. His self-esteem affords a ready solution. In his low estate he always felt that he was wronged and degraded by his position. He esteemed himself too good to commune in sentiment with his low-minded associates, and so, although he lived among them, he never learned their language. This also kept him from the low vices of the vulgar; for higher motives would hardly have availed him, and fashionable crimes and follies had little deformity in his sight.

His self-distrust, on the other hand, which ever attended him as his evil genius, was constantly paralyzing his energies and frightening him from asserting his just claims. In childhood, among his play-fellows, it made him a cowering underling,—afraid to lift up his head and to assert his rights. In school and at college it crushed his ambition, and forced him to despair of success among his inferiors. In his painful and protracted struggles for a place in society, it constantly stood in his way, and made him falter when perseverance would have secured success. And when, at length, his genius forced him above his degradations, it followed him still, and, in innumerable instances, betrayed him into deep and painful humiliations. Respect is never given as alms,—it is seldom awarded to the claims of justice, except in view of the power to enforce those

claims. That power Goldsmith had not, and so was laughed at and bantered by his inferiors wherever he came.

Intimately connected with this distrust of self, and perhaps resulting from it, was his want of self-control;—for he was accustomed to act from momentary impulses rather than fixed principles. His beneficence, though it often robbed him of his last penny, was not charity; nor was his prodigality, at the expense of others, dishonesty. He gave from the impulse of pity merely; and, when his own wants gave the present impulse, he gratified them at any expense,—whether by pawning a borrowed suit, or by borrowing a sum that he would never attempt to pay. The immediate impulse was always his paramount law.

Without fixed purposes or decision of character, it is wonderful that he succeeded so well as he did; and the world may thank the hand of hard necessity for its property in the fame and works of Oliver Goldsmith. He wrote that he might eat; and because the demands of hunger were oft-recurring and imperious, he wrote steadily; and so his labours became habitual, not from the steadiness of his purposes, but from the unceasing demands of his necessities. Artistical skill thus came unasked to the aid of his genius, and by their united agencies, operating with the power of habits, formed most unwillingly, were produced those exquisite works that irradiate his name.

As to a religious character, he had absolutely none at all. He was nominally a Christian, because he lived in a nominally Christian community; he was a member of the established Church—as were Hume, Smollett, and Fielding—because it was fashionable, and his self-esteem led him to that course of action. As to personal religion, he declared that he left that matter to his professional spiritual counsellor; and his life answers to his declaration. The morality of his writings, though for the most part of Christian origin, is stripped of the peculiarities of that system, and somewhat depressed from its high standard; while other than Christian motives are relied on to give efficiency to his instructions. His Chinese philosopher maintains his assumed character very consistently, while acting the censor of the manners of the first Protestant country in Christendom. His want of the ennobling and sustaining power of a religious character, is especially manifest in the language and sentiments of the letter to his brother, from which we have given an extract, and in which he betrays his utter want of resources within himself upon which to rely when the world's support failed him.

But, if destitute of religious character, he had its best, though infinitely inferior, substitutes;—as to himself, his self-esteem served

instead of a conscience; and, as to others, a spirit of genial and sympathetic kindness occupied the place of charity. He felt a lively interest in the joys and sorrows of all about him. This forms a prominent object in his personal history, and has given its impress to most of his works. His associations, during the time while his character was taking its form, were with the poor. The son of a poor clergyman, he had gone through college as a sizar; and for years afterward was the constant companion of want, and of the strange associations to which want often drives its victims. His sympathies were accordingly with the poor. Hence, we have his touching views of society, his suggestions of social reforms, his pleas in behalf of the helpless debtor, and the novice in crime, who may have fallen victims to unequal laws, and capricious administrations of law. To this tendency of his mind, thus circumstantially directed, are we indebted for all that is most valuable in his writings.

In closing, we cannot but repeat the expression of our surprise, that, while many inferior productions of the English press have been promptly re-issued in this country, none of our enterprising publishers have given us an American edition of this work of Mr. Forster. Had it been a book of five hundred pages instead of seven hundred, it would no doubt have been more inviting to the *trade*, as well as more pleasing to the reader. The work has many very valuable qualities, and some defects;—among which, literary criticism chiefly condemns that just named. * But a graver charge may be made against the defectiveness of its moral tone. Its morals are of the free and easy kind, that commonly prevail among the gay and wealthy in large cities. The stage is elaborately and insidiously defended and praised, as a school of morals and polite refinement. The dissipations of the vain and dissolute are recorded with seeming pleasure, and passed by unreprieved. The faults of his admired subject, when they amount to more than foibles, are pleaded for as venial, or even as undeserving of censure. These are blemishes upon the fair qualities of the work, which, however, has very much to commend it; and will, doubtless, long remain a monument to both the subject and the biographer.

ART. II.—CHARLES WESLEY AND HIS POETRY.

1. *Life of Charles Wesley: comprising a Review of his Poetry, Sketches of the Rise and Progress of Methodism, with Notices of Contemporary Events and Characters.* By REV. THOMAS JACKSON. With a Portrait. 8vo., pp. 797. New-York: Lane & Scott. 1848.
2. *Methodist Hymnology: comprehending Notices of the Poetical Works of John and Charles Wesley. Showing the Origin of their Hymns in the Methodist Episcopal, Methodist Episcopal South, and Wesleyan Collections; also, of such other Hymns as are not Wesleyan, in the Methodist Episcopal Hymn-Book, and some Account of the Authors; with Critical and Historical Observations.* By DAVID CREAMER. 12mo., pp. 470. New-York: Published for the Author. 1848.

NOTHING proves the completeness of the movement called Methodism more than the varied talents of its leaders. The legislative sagacity of John Wesley found an able auxiliary in the poetic genius of his brother Charles. Divergent from them, yet owning a common impulse, Whitefield brought to the mighty labour the aid of his stirring oratory. Coke scoured the seas, and from England, as an island centre, carried this earnest Christianity to the Western and Eastern ends of the earth. And like a spirit that dwelt apart, as if rising to a purer than mortal sphere, Fletcher shed around him the consecration of his matchless holiness. The Legislator, the Poet, the Orator, the Missionary, the Saint, toiled together to spread this religion of faith and love. From such harmonious co-working of varied powers, the movement derived *breadth*, as well as energy.

We should do injustice to the memory of these noble men, did we not remember that, however each was gifted in his peculiar sphere, they all excelled in that indispensable part of their calling—preaching. Neither the administrative power of John Wesley, nor the poetic fervour of Charles, interfered with the toil of the Evangelist. Nor were their associates less eminent in this respect. They all lived to preach; at morning dawn they rose up to preach, and the task of every day was many sermons. And such preaching, too! the drowsy hum of the parish priest, drawling out what he never felt, was not for them; they were not afraid of that word which the regular clergy dreaded—enthusiasm.* To this charge they were

* Goldsmith, no enemy of the Established Church, surely, thus speaks of its ministers in 1759:—"A great part of their ignorance" (the common people's) "may be chiefly ascribed to their teachers, who, with the most gentleman-like serenity, deliver their cool discourses, and address the reason of men, who never reasoned in their lives. They are told of cause and effect, of beings self-existent, and the universal scale of beings. They are informed of the excellence of the Pangorian con-

always ready to answer, in the language of Paul, "Whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause. For the love of Christ constraineth us." Hence, their appeals were quick, pungent, sending the truth home to every man's conscience.

It would be gratifying to dwell upon the combined activity of these our fathers, and, tracing out that spirit of unity in which they laboured, to describe the part which each contributed to the great whole. They deserve to be viewed not only apart, but together. A perfect history of Methodism must *group* the chief actors, and show them in the light which they throw upon each other. At present, we have the simpler task of noticing Charles Wesley's poetry.

Charles Wesley was a poet, in all that makes the poet's soul. He was one of a family of whom nearly all were remarkably endowed with "the faculty divine;" his father, his brothers Samuel and John, as well as himself, have written hymns which men will "not willingly let die;" and his sister Mrs. Wright's "Lines to her Dying Child," have an irresistible tenderness and beauty. There is no reason to believe that Charles excelled the rest in the quality of his poetic gift, but he improved it by a more assiduous culture. In him, however, the stream of song seems to have been more copious; his mind was more entirely pervaded with the inspiring feeling; not full occasionally, but always. His were the thoughts "that voluntary move harmonious numbers;" and it was natural for him to chronicle in sweet harmonies the epochs of his life. His hymns are his biography, and need but connecting notes to form a complete history of his inward and outward being. The events of a busy life, his conversion, his preaching, his journeys and voyages, his persecutions, his family cares, his own and his brother's success in their life-long work, his love for living and departed friends, are all commemorated in his lofty verse.

In order to a full appreciation of his productions, we must first know the man; a man's work is the image of his spirit. Charles Wesley's character was eminently religious. His whole life was spent in seeking after God; he was ever reaching "forth unto those things which are before." He wrote to record his progress, and to encourage his brethren to the same earnest aims. Many of his hymns are poetic prayers. He did not look "through nature up to nature's God;" for with nature he had little to do: he could

trovsey, and the absurdity of an intermediate state. The spruce preacher reads his lucubration without lifting his nose from the text, and never ventures to earn the shame of an enthusiast."—*Bee*, No. vii.

not be long delayed by the outward vesture, beautiful and varied though it be. The God he sought was the God revealed in Christ. The kingdom of heaven was the world to him. This was the nature he loved; here he ever dwelt; these visions of beauty, these groves immortal, these generous fruits, he could never cease to praise; and to dwell near them, if possible, "quite on the verge of heaven," was the only life with which he could be content.

Charles Wesley was thus emphatically the poet of religion. His eye glanced not "from heaven to earth," but "from earth to heaven." His topics are such as come home to the Christian heart; the power of faith, the joy in believing, the love of Christ, the communion with God, the hope of the resurrection, are themes which he most loves to celebrate. The *general* truths of religion are more or less included in all poetry; for poetry leads us evermore to the infinite and invisible. Never was there true bard whose thoughts did not "wander through eternity." But Charles Wesley believed the *special* verities of the Gospel. After the pain of an ascetic life, he had found that justification was by faith; his experience proved to him that they who are justified "have peace with God;" and that peace at last was his. Then commenced the career of preaching, which (save by his associates) is unparalleled in modern history. He had been led to that heart-religion, which is the best religion. His words were uttered with unction and power; there was no resisting the fervour with which the poet-preacher proclaimed the tidings of redemption. Equally wonderful was the effect of his experience on his poetry. From this time it became rapt, soaring, impassioned. Before, in his ascetic exhaustion and weariness of life, he had sung,—

"Fain would I leave this earth below,
Of pain and sin, the dark abode;
Where shadowy joy, or solid wo,
Allures or tears me from my God;
Doubtful and insecure of bliss,
Since death alone confirms me his."

"Absent from thee, my exiled soul
Deep in a fleshy dungeon groans;
Around me clouds of darkness roll,
And labouring silence speaks my moans:
Come quickly, Lord! thy face display,
And look my darkness into day."

Hymnology, p. 96.

Now, commemorating the epoch when he had found the truth, he holds quite another strain:—

"'Twas then my soul beheld from far
The glimm'ring of an orient star,
That pierced and cheer'd my nature's night:
Sweetly it dawn'd, and promised day,
Sorrow and sin it chased away,
And open'd into glorious light.

"With other eyes I now could see
The Father reconciled to me,
Jesus, the Just, had satisfied;
Jesus had made my suff'rings his,
Jesus was now my righteousness,
Jesus for me had lived and died."—P. 108.

From this stand-point must his poetry be judged; with the worldly mind he has nothing in common. They only who have deep religious feeling can understand what he says; for it is everywhere true, that "we receive but what we give." We can hold no converse with a poet, unless we readily sympathize with the subject which forms the staple of his song; but then, if he be truly inspired, he will give us back our own with thousand-fold beauty and power. He who has not sighed for an escape from the power of sin, may be assured that much that Charles Wesley has written is not for him. On the artistic execution, however, the coldest critics may decide; and the flexible verse of Charles Wesley will not suffer if submitted to the severest tests. The facile movement everywhere shows a conscious power over the difficulties of the art. We do not say that he never wrote badly; his brother John speaks of some of his verses as "mean;"* and the very facility with which he wrote was often fatal to his success. But what of this? The strongest pinion will sometimes weary; even Milton has written hard, crabbed lines. Wesley's verse is not all perfect; but there is in it a sweetness, a grace, an energy, which will always rank him among the most skilful "builders of the lofty rhyme."

We are not ambitious of venturing a disquisition on the question, "What constitutes true poetry?" We would not step off of *terra firma*; and this is debatable ground—rather, enchanted land, skirted here and there with golden mists. The atmosphere is sweet and soft, but *hazy* withal; we cannot see as well as is our wont, for the gay illusions blind us. Perhaps, however, we may be able to descry some of the boundaries and outlines from afar.

"Not that poem," says Coleridge, "which we have read, but that to which we return with the greatest pleasure, possesses the genuine power, and claims the name of essential poetry." The Poem may be defined; for it is known by its object, (the voluntary prolongation

* Jackson's Life of C. Wesley, p. 771.

of emotion for the sake of pleasure,) or by its means, (metre, rhythm, suitable diction, and imagery harmonizing with the prevailing feeling;) but whether it contains *poetry* can only be learned by experience. Is it not thus that the Iliad and the Paradise Lost have been found to contain "essential poetry?" Doubtless the blind Mæonides found countrymen, in his own day, to admire his noble strains; and England's blind republican, who calmly measured his strength with the immortal Greek, obtained, in his poverty and suffering, "fit audience, though few." Not in their day, however, were their rank and fame decided; but as each rising age has felt the potency of their magic verse, it has confirmed the judgment of the past. Every century increases their suffrages and assures their eternity.

In the same manner the many poets in all lands, who, though less aspiring in their aims, shine with a beauty of their own, receive their approval from the voice of general experience. "One star differeth from another star in glory;" but even the faintest beams with a divine light. The bright lamps of heaven burn undimmed from age to age; it is the meteor that sparkles and disappears.

If "poetry is the blossom and fragrance of all human thoughts, passions, language," its grace and sweetness must be perennial. Those poems, whose beauties, after the fashion of the day is past, appear stale and withered, have no sap of life; or, to use Coleridge's thought first quoted, unless men can recur to a poem again and again, with unabated fondness, the outward form may be there, but no poetry. For in this way only can assurance be given that the poet has opened some fount of pure, elemental feeling.

"Poems," says Wordsworth, "cannot read themselves." The hymn, as a lyric poem, demands, for its full effect, the help of music. All poetry is allied to music; but in the lyric they are wedded together. What in poems of other species is an undertone of song, rises, in this, to a clear, distinct melody; and by this union of the two the pleasure is doubled;

"For eloquence the soul, song charms the sense."

The hymn, then, must be judged by its relation to music. Here is no occasion for "preamble sweet;" the feelings of the poet, already awakened, break forth at once. In his language there can be nothing tame; for the pulse of song is quick and active: the passion, though just, is full and well sustained. The images are tersely expressed, never pursued at length; for the inspiring emotion admits of no departure from itself.

The *Christian* hymn, being composed for congregational use,

must express all the varieties of emotion common to the Christian. It must include, in its wide range, the trembling of the sinner, the hope and joy of the believer; it must sound the alarm to the impenitent, and cheer the afflicted; it must summon the Church to an earnest following of her Redeemer, go down with the dying to the vale of death, and make it vocal with the notes of triumph; it must attend the Christian in every step of his life, as a heavenly melody, until that hour when

"The redeem'd of the Lord shall return, and come with singing unto Zion,
And everlasting joy shall be upon their head."

There can be nothing *esoteric* in the hymn.

Besides this, the hymn, skilfully linked with music, becomes the companion of a Christian's solitary hours. It is the property of a good lyric to exist in the mind as a spiritual presence; and thus, as a "hidden soul of harmony," it dwells, a soul in the soul, and rises, often unsought, into distinct consciousness. The worldly Goethe advised, as a means of making life less common-place, that one should "every day, at least, hear a little song, or read a good poem." Happier he, who, from his abundant acquaintance with Christian lyrics, has the song within him; who can follow the purer counsel of Paul, and speak to *himself* in hymns and spiritual songs, singing, and making melody *in his heart* to the Lord." Eph. v, 19.

No poems will better abide these tests than Charles Wesley's. Their praise is in all the churches. They have afforded holy pleasure to thousands upon thousands; they have become in Christian assemblies a favourite vehicle for the expression of religious emotion; they have stirred those thoughts which "do lie too deep for tears;" they have enriched the language of devotion, and added new sweetness to prayer; they have cheered the weary hours of sickness, and have gushed with new force from the lips of dying saints; for there is in these immortal effusions no dulness; they do not creep along the earth, but rise above it; "in their proper motion they ascend." Nor do they fail the Christian in the highest soarings of his joy; but carry him "singing up to heaven's gate." No poetry has such power to create a fondness for itself.

Nor is this pleasure confined to the unlearned. Genius includes taste; for what is genius but the utmost delicacy of feeling in union with the power of expression? But, genius apart, the "Poet of Methodism" was too fine a scholar to be coarse in feeling. His extensive learning was pervaded by the fire of his spirit; it was of the sort that refines and finishes. The most cultivated have felt the sweetness of his hymns; they, indeed, can best appreciate the charm of his inimitable expression.

Shall we cite, for proof, some of those Divine songs which, in our own Church at least, have become as familiar as household words? The "Wrestling Jacob," the two funeral hymns, (incomplete in our book,) commencing with—"And let this feeble body fail," and—"How happy every child of grace," the first one in our collection, originally written upon the anniversary of his conversion, and many others, are linked with a thousand tender associations. To specify here is out of the question. Mr. Creamer has frequently, in his notices of such hymns of our book as are incomplete, supplied the omitted stanzas. This is, in some cases, the restoration of a much-needed unity. We do hope that hymns of peculiar excellence which are too long for a Church collection, and some whose personal allusions unfit them for public use, together with others, which, as is evident from Mr. Creamer's work, are but little known, may be published in a separate form.

As a specimen of the extent to which these Hymns are sometimes improved by the restoration of omitted stanzas, we subjoin the 36th of our volume entire :*—

"DESIRING TO LOVE.

"O Love Divine, how sweet thou art!
When shall I find my willing heart
All taken up by thee?
I thirst, I faint, I die to prove
The greatness of redeeming love,
The love of Christ to me.

"Stronger his love than death or hell,
Its riches are unsearchable;
The first-born sons of light
Desire in vain its depths to see;
They cannot reach the mystery,
The length, the breadth, and height.

"God only knows the love of God;
O that it now were shed abroad
In this poor stony heart!
For love I sigh, for love I pine,
This only portion, Lord, be mine!
Be mine this better part!

"O that I could forever sit
With Mary at the Master's feet!
Be this my happy choice!
My only care, delight, and bliss,
My joy, my heaven on earth, be this,
To hear the Bridegroom's voice!

* We take the omitted stanzas from the Hymnology.

"O that, with humble Peter, I
Could weep, believe, and thrice reply,
My faithfulness to prove!
Thou know'st—for all to thee is known—
Thou know'st, O Lord, and thou alone,
Thou know'st that thee I love.

"O that I could, with favour'd John,
Recline my weary head upon
The dear Redeemer's breast!
From care, and sin, and sorrow free,
Give me, O Lord, to find in thee
My everlasting rest!

"Thy only love do I require,
Nothing in earth beneath desire,
Nothing in heaven above:
Let earth, and heaven, and all things go.
Give me thy only love to know,
Give me thy only love."

All the parts of this poem have a fitness for each other; they all proceed harmoniously to the climax with which it ends. The first and second stanzas express the excellence of love; the second, concluding with its unsearchableness—the angels desire in vain to see its depths; in the third, the poet despairs of knowing the mystery—God only knows the love of God—and prays that he may feel it shed abroad in his heart. In the fourth, fifth, and sixth stanzas, he glances at the most striking instances of affection for Christ recorded in the Gospels. With Mary, having chosen the better part, he would sit at the Master's feet, and hear his voice; with Peter—for love delights in repeated asseverations—he would thrice, in tears, tell his Lord that he loves him; with John, he would recline his weary head upon the Redeemer's breast. His bolder spirit now declares that this love is all he wants in earth or sky; and, carried away by his vehemence, he refuses heaven itself if he cannot otherwise enjoy this gift.

"Let earth, and heaven, and all things go,
Give me thy only love to know,
Give me thy only love."

It was Charles Wesley's nature to express himself strongly.

This hymn appears in our volume under the division—"Penitential;" it would appear better under its original name, which we placed at its head. Mr. Creamer, in his valuable work, has given the original titles of many hymns, and the texts on which others are founded. We should be glad, where it can possibly be done, to see the titles restored. No poet would thank his admirers for publish-

ing his effusions without the name belonging to each. Hymn 6th is for "New-Year's Day;" the author evidently implying that *now* every year is one of jubilee, and should be opened with that stirring proclamation. The 30th is entitled—"For one Fallen from Grace." The 39th is a "Hymn for Whitsunday," and is, of course, an invocation of the Holy Spirit; the 41st is a prayer in temptation, and is in no wise penitential; while the 56th is a "Grace before Meat."

These instances are taken at random from the beginning of the book. Under the head of "Prayer and Intercession," it might be stated for what the prayer is made; though, in truth, most of the hymns are prayers, in whatever part of the volume they occur. Thus the 105th is a prayer for the Holy Spirit; 108th, for the Fear of God; 120th, for the Light of Life; 131st, for Faith; 145th, for Grace to Pray. (See the Hymnology, part iii.)

Mr. Creamer has also brought, for the first time, before the American public, a beautiful poetic version of a passage in the Litany of the Church of England. We must, however, refer readers of the Review to the Hymnology. The book, besides the poems which adorn its pages, contains a rich fund of curious information. Mr. Creamer has shown himself, indeed, an indefatigable archæologist of Wesleyan poetry; and his work is unique in Methodist literature.

The friendship of John and Charles Wesley for each other was inviolable. Never did two brothers labour with such unity. They had together watched and prayed at Oxford; they had together crossed the deep to convert the Indians; and together they toiled for half a century to spread religion. John called his brother the heart of the work; he felt himself to be its head. Charles, towards the close of his life, said that they had continued friends for above seventy years. What a spectacle it must have been to see two old men clinging to each other with child-like simplicity! They had seen their work prosper, and were now reaping the harvest of a well-spent life. They had gone forth "bearing precious seed," and were now returning "again, with rejoicing, bringing their sheaves with them." But, alas! the feeble health of Charles depressed his spirits, and poisoned the springs of enjoyment. How touchingly, when about to move from Bristol to London, he speaks of himself!—

"What matters it to me,
When a few days are past,
Where I shall end my misery,
Where I shall breathe my last?
The meanest house or cot,
The hoary hairs may screen
Of one who would be clean forgot,
And live and die unseen."

At length, worn out with the toils of nearly fourscore years, the venerable man approaches his end. His spirit labours with his last poetic prayer. It is the last breathing of that sweet, melodious heart:—

“In age and feebleness extreme,
Who shall a sinful worm redeem?
JESUS, my only hope thou art,—
Strength of my failing flesh and heart;
O could I catch a smile from thee,
And drop into eternity!”

Was ever such a dying song!

ART. III.—JULIAN THE APOSTATE.

WE design to present in this article such a sketch of the character and career of the Emperor Julian as may enable our readers to form a just estimate of that distinguished man, and of his influence generally upon the world, and particularly upon the interests of Christianity. The sources of information on the subject may be found in Mosheim's Ecclesiastical History, Vol. I., Gibbon's Decline and Fall, Vol. II., Milman's History of Christianity, and in the Church Histories generally. There is also an able article on Julian in the New Edinburgh Encyclopædia; and his history is sketched with much fulness and acumen in Neander's Church History. Dr. Neander has also written a separate monograph on “Julian and his Times,” a translation of which has been announced in London. The writers named generally agree as to the chief facts of Julian's career, while they differ somewhat in minuter details, and more especially in their speculations upon the causes and motives of his course. Gibbon, who was as great an enemy to Christianity as Julian himself, and treated it with the like sneering contempt and sarcastic ridicule, has profusely praised Julian for excellences which he did not possess, and endeavoured to transmute vices into virtues, with a view to exalt the character of his hero, to pour contempt upon his adversaries, and to render Christianity ridiculous. It is but justice to observe, however, that he manifestly strives to state the facts in the history of Julian fairly and fully, without abatement or disguise, while his philosophy is most evidently at fault in endeavouring to account for their existence, and for the various motives of the conspicuous individuals who figured in the world at that time. Milman, too close an imitator of the lofty and gorgeous

style of Gibbon, has, nevertheless, presented the character of Julian, in the variety of aspects it assumed, in its true light; though even he has brought the aid of human philosophy to help him out of difficulties too ponderous for the limited faculties of man to remove. The others above quoted are but short compendiums of the life of Julian, and yet they agree with Gibbon and Milman in all the main facts of the short, but eventful life of that distinguished personage.

Believing that our readers will be both pleased and profited by a succinct review of the life and times of such a man, living in such an age of the world, we shall endeavour to present all the prominent events of his remarkable career. Christianity had existed for upwards of three centuries when Julian was born. Making its appearance in the land of Palestine, in the person of its adorable Author, as a system of religion breathing peace and good-will to man, Christianity slowly but steadily won its way, amidst the turbulence of human passions, subduing the corrupt heart of man to its mild and pacific sway, gradually commending itself to the approbation of men, until it finally achieved a conquest over thrones and dominions, converting the highest dignitaries of the earth to its divine authority. Constantine the Great was the first Emperor who paid homage to the Prince of Peace; but the equivocalness of his reputed conversion may be inferred from the manner in which he administered the affairs of the empire, and more especially from his cruel treatment of the competitors for the throne of the Cæsars, and the lavish manner in which he enriched the bishops of the Church, and flattered their pride and ambition. During his eventful reign Christianity most assuredly lost much of its primitive purity and simplicity, and commended itself more to the imagination of men by its pompous ceremonial, than it did to the understanding and heart by the simplicity of its truths, the purity of its maxims, and the majesty by which its claims were urged in the name and by the authority of the God of the universe. And though its glory was not so fully tarnished as to hide all its peculiar excellences, when it was presented to the mind of Constantine for his reception, it very soon suffered much by passing through his imperial hands; for he endeavoured to mould it into a shape to suit his views of state policy, that it might be more perfectly fitted to subserve the purposes of court intrigue and worldly glory. Bishops became members of his cabinet, and were exalted to high honours throughout the empire; the churches were enriched by his beneficence, often with the spoils taken from heathen temples; and though Constantine appears to have been a sincere friend to Christianity, and to have laboured assiduously to build it up on the ruins of Paganism, yet it is most evident,

from his general conduct, that his heart felt but little of its transforming power, and that, consequently, he was incompetent to appreciate the excellence of its peculiar doctrines, or to estimate the value of its character as a spiritual religion, sent down from heaven to reform the heart and to regulate the life of mankind.

Besides, in his day the Church was torn by factions. Violent collisions between rival bishops, originating more in unholy ambition than in conscientious scruples concerning doctrines and rites, were rending the Church asunder,—creating strife and hatred, instead of that love and good-will by which the primitive Christians were distinguished. These disputes were often brought before the Emperor for his arbitrament; but such was the obstinacy of those fiery combatants, particularly the Donatists and Circumcelliones, that they would submit to no restraints. Nay, each party carried their recklessness to such a pitch as to take up arms and shed blood, with a view to demolish the faith of their adversaries. This spirit and these acts of violence had but little in them to recommend Christianity, in its pure and peaceable principles, to the mind of the conquering warrior; and though he sincerely lamented these deplorable effects of fanatical zeal, and exerted himself to quell the turbulence of human passions, he found that neither persuasions nor threats would avail. Such were the unhappy consequences of a departure from the experience and practice of piety, as inculcated in the holy gospel, and the substituting in their place external rites and ceremonies, while its disciples indulged in the natural propensities of the human heart, and strove to aggrandize themselves at the expense of justice and the love of God.

In addition to the disputes, the jealousies, the pride and ambition exhibited by the above-mentioned partisans, the Trinitarian controversy ran high, and exasperated the spirits of all who enlisted in that theological warfare. The presbyter Arius dared to question the orthodoxy of his bishop, Alexander, which so provoked the ire of the latter, that he fulminated against his presbyter the sentence of excommunication, and thus commenced a controversy which disturbed the peace of the Church for a long time, sometimes the one party and sometimes the other gaining the ascendancy. The dispute rose to its height in the days of Constantine, and was brought to a close for the time by the decree of the Council of Nice, in the year 325. Constantine presided in this famous Council, and used all his authority to soften the asperities of rival disputants, to moderate the claims of the dominant party, and soothe the spirits of such as were grieved for the interests of true religion. He certainly, on this occasion, exhibited the marks of an impartial

president, and manifested much of the genuine spirit of Christianity, though he could not arrest the flood of intolerance which was sweeping over the Church. Neither the sentence of banishment, which was pronounced against Arius, nor the Nicene Creed, which was adopted by this Council, could restore peace to the agitated Church, nor stop the progress of the Arian heresy, which had infected the minds of so many, both of the clergy and laity.

This was the general state of things when Constantine died, and left the empire to be divided between his surviving sons,—Constans, who adhered to Athanasius, the firm and inflexible Trinitarian bishop, and Constantius, who extended his protection to the Arian faction. Thus the empire was divided politically and religiously, and each party carried on a relentless warfare against the other, disgracing religion, and weakening the bonds of political union. The conflict ended in the establishment of the Eastern and Western Empires, and the Greek and Latin Churches, the former having its head at Constantinople, and the latter at Rome.

It was amid these turbulent scenes, while Christianity was mixed up with the State,—its bishops contending with each other for supremacy like fierce tigers, and the civil rulers exhibiting all the bitterness of religious bigotry, and the angry passions of haughty rivals for political dominion,—that Julian appeared upon the stage. He was the younger son of Constantius, the brother of Constantine the Great; and as it was the barbarous custom of those days for the reigning monarch to slay all who might be imagined to have any rival claims to the throne, and as the first act of Constantius was signalized by murdering the father of Julian, a supposed competitor to the government, Julian and his brother Gallus were with difficulty saved from sharing the same fate. Through the kind interference of Mark, bishop of Arethusa, they were rescued from this danger, and were afterwards spared, through the more humane policy of their uncle, Constantius, who had succeeded, by the force of arms, to the undisputed government of the empire. As soon as the growing years of these unhappy youths began again to excite the jealousy of the Emperor, their friends procured for them an asylum in the strong castle of Macellum, near Caesarea, where they were educated by the most competent teachers, and treated with all the honours of youthful princes. Their religious education was superintended by Eusebius, bishop of Nicomedia, who was related to his pupils on their mother's side; and until Julian was twenty years of age, his studies were prosecuted more with a view to the life of an ecclesiastic than to that of an emperor. He was, indeed, actually admitted to the inferior offices of the priesthood, and appointed to

read the sacred Scriptures in the church of Nicomedia, which was under the care of his teacher, Eusebius.

But he gave early indications of predilection for the peculiarities of Paganism. And certainly, so far as the moral influence of the two systems of religion was concerned, as exhibited in the actions of their public defenders, he had but slight motives for a choice between the two. Though we may presume that in the lower walks of life, among the humble peasants, and the inferior clergy, genuine piety was still measurably felt, yet it is manifest, from the historical records of those days, that neither the Emperors who reigned over the people, nor the higher dignitaries of the Church, with few exceptions, exemplified in life the virtues of Christianity. Julian could not but remember with abhorrence that Constantius, the reigning emperor, had imbrued his hands in the blood of his father, and many of his near relatives; and that this emperor professed the Christian religion. He saw, also, that the court was filled with Christian bishops surrounded with the trappings of worldly pomp and glory, whose counsels doubtless gave a direction to the mind, and sanctioned the acts, of their sovereign. Nor could he be ignorant of the strifes springing up between the rival sects, the animosities engendered by their metaphysical disputes, the deadly hatred manifested by their deeds of violence, by which the peace and unity of the Church were gradually undermined. All these things must have been present to the mind of Julian, and would naturally conduce to raise in him a suspicion of the truth, and certainly much to lower the excellence, of Christianity. "If these are the fruits of Christianity," he might plausibly argue, "can it be the religion of the God of love and peace?"

Moreover, his preceptor was a man most likely to instil into his youthful mind such principles of religion as would give birth to a lax morality, while they tended, at the same time, to fill his mind with gloomy thoughts of the Deity. The courtly bishop Eusebius, the intimate friend and counsellor of Constantine, but now in partial disgrace for his non-adherence to strict orthodoxy, has left no evidence behind him that he understood the pure principles of Christianity, or that he exemplified them in experimental and practical life. It seems that he adapted his mode of education to the ecclesiastical instead of the civil affairs of life,—that he designed to fit his pupil more for a priest than an emperor. This mode of education, without reaching the heart, and producing a radical change of nature, and thus leading his disciple to appreciate the loveliness of Christianity, from its bringing the soul into communion with God through faith in the Lord Jesus Christ, did but impose external restraints upon passions

which were unsubdued, and attempt to curb and control a heart that was still under the power of unmortified and unsanctified propensities. The mind of Julian, therefore, could not penetrate the veil of outward things, but dwelt chiefly, if, indeed, not wholly, upon the external glory of the Church, connected as it was with the glory of the world. Not, indeed, but that the sublimer truths of the gospel were presented to his mind, but he saw them in but dim perspective, through the film of outward ceremonies and ritual observances. These things co-operated gradually to produce in the heart of Julian a loathing of Christianity, and ultimately a deadly hatred to its professed disciples.

As before said, Julian gave early indications of a precocious genius, and the lessons of instruction imparted to him gave a sober direction to his meditative mind, and thus prepared him to receive with avidity the philosophy then taught by the Pagan sophists, in a brilliant style of eloquence, and with a subtle rhetoric eminently calculated to captivate the mind of a youth of his ardent temperament. Though at first forbidden by his instructor to hear the philosophic lectures of the eloquent Libanius, a zealous adherent to the Pagan religion, Julian obtained his writings, was charmed with his glowing sentences, and eagerly embraced his doctrines. He was thus led to form an intimate acquaintance with the leaders of the Pagan philosophical school, and his mind drank in their magic doctrine with eager delight. Says Milman:—

“A magician at Nicomedia first excited his curiosity, and tempted him to enter upon the solemn mysticism of their tenets, which were impressed more deeply by significant and awful ceremonies. At Pergamus he visited the aged *Ædesius*; and the manner in which these philosophers passed Julian onward, from one to another, as if through successive stages of initiation in their mysterious doctrine, bears the appearance of a deliberate scheme to work him up to their purposes. The aged *Ædesius* addressed him as the favoured child of wisdom, declined the important charge of his instruction, but commended him to his pupils, *Eusebius* and *Chrysanthius*, who could unlock the inexhaustible source of light and wisdom. ‘If you should attain the supreme felicity of being initiated in their mysteries, you will blush to have been born a man; you will no longer endure the name.’ The pupils of *Ædesius* fed the greedy mind of the proselyte with all their stores of wisdom, and then skilfully unfolded the greater fame of *Maximus*. *Eusebius* professed to despise the vulgar arts of wonder-working, at least in comparison with the purification of the soul; but he described the power of *Maximus* in terms to which Julian could not listen without awe and wonder. *Maximus* had led them into the temple of *Hecate*; he had burned a few grains of incense, he had mummered a hymn, and the statue of the goddess was seen to smile. They were awe-struck; but *Maximus* declared that this was nothing. The lamps throughout the temple shall immediately burst into light; as he spoke, they kindled and blazed up. ‘But of these mystical wonder-workers we think lightly,’ proceeded the skilful speaker; ‘do thou, like us, think, think only of the internal purification of the reason.’ ‘Keep to your book,’ broke out the impatient youth; ‘this

is the man I seek.' He hastened to Ephesus. The person and demeanour of Maximus were well suited to keep up the illusion. He was a venerable man, with a long white beard, with keen eyes, great activity, soft and persuasive voice, rapid and fluent eloquence."

This account is from Pagan writers. The recital of his initiation from Christian authors, though resembling the above in the main particulars, is so mixed up with fabulous incidents respecting miraculous interferences at the "sign of the cross," in accordance with the popular belief of the day, as to render it of doubtful authority. From this time, though constrained to dissemble his sentiments for a season, he became a convert to heathenism. His apostasy, however, was merely nominal. Neither his understanding nor his heart had ever fully embraced Christianity, as a system of pure doctrines, requiring of its converts holiness of heart and conduct. And those Christians who had tyrannized over him, particularly the Emperor Constantius, who had, as Julian himself declared, murdered his father, afforded him but pitiful examples of the superiority of Christianity to heathenism. His place of education had been a prison; and, in addition to his own degradation, he had reason to believe that his brother Gallus, to whom he was warmly attached, had been murdered by the jealous and implacable temper of Constantius, and consequently that his own life stood in jeopardy every hour. Nor is it probable that he would have escaped, but for the humane interference of the more enlightened Empress; and even her influence in his behalf was nearly baffled by the malignant cunning of the eunuchs who surrounded and controlled the councils of Constantius. Through their cruel advice he had been arrested and imprisoned for seven months. Spies were set over him to listen to his words, and to scrutinize his conduct; so that he was compelled to suppress the emotions of his heart, to disguise his sentiments, to impose silence upon his fluent eloquence, and thus to act the hypocrite in politics and religion, in order to escape detection, and to avoid a premature and ignominious death. He retreated to Athens, a city in which Paganism, the arts, philosophy, and rhetoric, were cultivated to a higher degree of perfection at that time than in any other part of the empire. Here, therefore, the mind of Julian was furnished with aliment calculated to feed its fires, and to unfold its energies; while his vivid imagination was likely to be captivated with the fascinations of the pompous ritual of Paganism. Here his conversion was completed, by his initiation into the Eleusinian mysteries. For the priest who presided over these time-honoured mysteries he entertained the profoundest reverence, and he contracted with him an intimate acquaintance, which finally ripened

into friendship. It is stated, that while at Athens Julian won all hearts by the beauty of his person, the modesty of his demeanour, the eloquence of his speeches, the urbanity of his manners, and the virtues of his character. The rapid progress he made in his studies commended him to the philosophers and rhetoricians, and men of letters; while the Christians looked upon him as lost to their cause, and as a dangerous aspirant to the throne of the Cæsars.

Through the strong solicitations of the reigning Empress, whose friendship for Julian had been manifested on several occasions, Constantius was persuaded to lay aside his jealousy, and exalt him to the high dignity of a colleague in the empire. When the news of this determination reached Julian at Athens, it is said that he protested against the intended honour, as imposing a burden upon him which he was unable to bear, vastly preferring his retirement amidst the peaceful pursuits of philosophy, to the cares and perplexities of government. He trembled for his fame, for his virtue, and even for his life, and called upon his friends, with tearful eyes, to bear witness to the sincerity with which he clung to his seclusion at Athens, amidst the delights of domestic and social enjoyments, and to the reluctance with which he obeyed the call of his sovereign. He suspected, with good reason, the sincerity of that sovereign who had bathed his hands in the blood of his father and other collateral heirs to the throne, and, last of all, in that of his endeared brother, Gallus; and he thought that, even if the present call might spring from sincerity, any caprice of fortune which might prevent his success in aiding to administer the government, would suddenly change the capricious but haughty mind of Constantius, and cause him to hurl the object of his secret hatred from his dignity, and deprive him of life. With such thoughts and fears he tore himself, with great apparent reluctance, from the embraces of his friends at Athens, expressing his confidence in the inspiration of the heathen goddess, Minerva, and persuading himself that he was protected by a guard of angels, sent by her from the sun and moon to execute her commands. This fact shows how strongly the superstitions of Paganism had seized upon his ardent imagination.

Doubtless some of his fears arose from a consciousness that his education, his habits of life, and his philosophical pursuits, had been more adapted to fit him for the duties of a private citizen, than for the head of an empire. On his arrival at Milan, the Empress, Eusebia, embraced him with the most cordial affection; but the ceremony of shaving his beard, and his awkward demeanour when he exchanged the cloak of the Greek philosopher for the military habit of a Roman prince, excited the merriment, for a short season, of the im-

perial court. He was, however, invested with the robe of royalty, with the utmost pomp and ceremony. In the presence of the soldiery, Constantius ascended a lofty tribunal, holding Julian by the right hand, then only twenty-five years of age, and in a speech conceived in dignity, and pronounced with gravity, he represented the necessity of naming a Cæsar for the West, to assist him in the administration of the empire, and, if agreeable to their wishes, of conferring that honour upon Julian, the nephew of Constantine the Great. To this announcement the soldiers signified their approbation; and as they gazed upon the manly countenance of the newly-appointed co-emperor, they could not but remark that the fire which flashed from his sparkling eye was tempered by the modest blush which glowed upon his cheek, while thus exposed to the view of the multitude. No sooner was the imposing ceremony of the investiture closed, than Constantius addressed his young colleague in the language of paternal authority, giving him, in the mean time, the strongest assurances of friendship and support.

With a view, most probably, to test the fidelity of this newly-appointed Cæsar, during his stay at Milan, after he received the purple from the imperial hands of his uncle, which was twenty-four days, he was kept, as it were, in captivity; his words and actions were watched with sleepless vigilance, and his correspondence intercepted; and though his table was spread with all manner of luxuries, of which he disdained to partake, preferring the homely fare on which he had been accustomed to feed during his philosophical pursuits, prudence led him to decline the visitations of his friends; nor could all the caresses of the Empress, together with the splendid manner in which he was entertained, compensate for the loss of his freedom.

These days of severe probation being ended, Julian hastened to Gaul, and presented himself to the army he was to command. Unqualified as he was, both from his education and his want of experience, to command an army, yet the dignity of his personal appearance, the strength of his intellect, his enthusiastic desire to excel in whatever enterprise he engaged, his restless activity, and his docility in receiving instruction from those veteran generals who were attached to his army, made ample amends for any defects arising from the causes which have been indicated, and soon secured him the control of himself and those intrusted to his command. Indeed, the vigour of his mind, his undaunted courage, and the rapidity of his advances in the military art, joined with the urbanity of his manners in his intercourse with his friends, tended to revive the drooping spirits of the soldiers, and made them eager to be led forth to battle

against the barbarians who had invaded the frontiers of the empire. They saw in their youthful sovereign and commander a contempt for the luxuries and delicacies of life, for he lived upon the coarsest fare, exposed his person to hardships and fatiguing duty, sleeping upon the bare carpet, rising early in the morning, and employing the hours which others devoted to sleep and recreation, in his favourite studies, or in inspecting the camp. The knowledge which he had acquired from severe study, his commanding eloquence, and the natural vigour of his understanding, all gave him an ascendancy over others, and enabled him to control them in council, to command them in the field, as well as to fuse the heterogeneous mass into one common mould, and thus render it subservient to his will. The philosopher, therefore, became a statesman, the rhetorician a warrior, and the youth a veteran commander. He whose chief happiness had been derived from domestic and social enjoyments, was about to reap laurels upon the field of battle.

It is not our intention, however, to follow his footsteps on the battle-field, any farther than is necessary to connect the events of his short but eventful life together. While Constantius headed his troops in a campaign against the Persians, Julian marched his army through the provinces of Gaul, and repelled the attacks of the barbarians who attempted to surround him. Here he displayed the talents of a great commander, and the courage of a brave soldier. His acts of heroism inspired the confidence of his soldiers, who manifested a willingness to follow wheresoever he might lead. An incident is related which goes to show the loftiness of his mind, and the wise policy of his conduct towards his conquered foes. After a hard-fought battle with the Chamavians, in which he conquered an army of barbarians of twice the number of his own, though the enemy fought with the courage and ferocity of tigers, Gibbon says:—

“When the Chamavians sued for peace, Julian required the son of their king, as the only hostage in whom he could rely. A mournful silence, interrupted by tears and groans, declared the sad perplexity of the barbarians; and their aged chief lamented, in pathetic language, that his private loss was more embittered by a sense of the public calamity. While the Chamavians lay prostrate at the foot of the throne, the royal captive, whom they believed to have been slain, unexpectedly appeared before their eyes; and, as soon as the tumult of joy was hushed into attention, the Cæsar addressed the assembly in the following terms:—‘Behold the son, the Prince whom you wept. You had lost him by your fault: God and the Romans have restored him to you. I shall still preserve and educate the youth, rather as a monument of my own virtue, than as a pledge of your sincerity. Should you presume to violate the faith which you have sworn, the arms of the republic will avenge the perfidy, not on the innocent, but on the guilty.’ The barbarians withdrew from the presence, impressed with the warmest sentiments of gratitude and admiration.”

Three successive and successful battles, in which he completely humbled the pride and chastised the insolence of his enemies, fully established his reputation as a warrior; while the manner in which he provided for the wants of his soldiers, and caused the earth, by requiring it to be cultivated, to reproduce its fruits to supply the necessities of its inhabitants, now reduced almost to famine by the exhausting effects of war, evinced his wisdom as a statesman, and his humanity as a man. The captives he had taken in war, he sent to Constantius, in proof both of his fidelity and his prowess; while he himself retired to Paris, to enjoy the fruits of his valour, during the succeeding winter, in his favourite studies, and in conversation with his friends, not forgetting, in the mean time, the discipline of his troops, and the civil regulation of the provinces intrusted to his oversight.

The rising glory of Julian aroused the latent fire of jealousy, which had been smothered for a season by the soft persuasions of the Empress, in the heart of Constantius, who heard of the brilliant achievements of his nephew with mortified pride and envy, and secretly sought his destruction. His machinations were discovered by Julian in time to prevent their execution. He immediately prepared to defend himself by arms, and actually commenced a hostile movement upon the territories of his vindictive rival. While Constantius was on the way to meet Julian, at the head of his troops, he was seized with a fever, which soon put an end to his life, in the forty-fifth year of his age, and twenty-fourth of his reign. This event, both by the will of the people, the army, and civil magistrates, and the nomination of Constantius, exalted Julian to the dignity of sole sovereign of the empire. On receiving the news of the death of Constantius, he hastened to visit Constantinople, the place of his birth, that he might receive the homage of his subjects, and once more mingle in the society of those he loved. He was received with acclamation by all orders and ranks of the people, and hailed as their deliverer and emperor. Soon after his arrival the dead body of Constantius arrived, and Julian mingled his tears with the throng who followed it to the place of sepulture.

No sooner was Julian vested with the title and authority of universal emperor, than he publicly declared his adhesion to paganism; and the Christians feared, while their enemies hoped, that he would proscribe and persecute the one, and establish and protect the other, by law and by the sword. They were both disappointed. While he strove to reanimate the expiring cause of paganism, he declared a free toleration of Christianity. In doing this, however, he found the strong tide of popular opinion setting so strongly against him, that

notwithstanding he used all the arts of persuasion, of argument, and of sarcasm against Christianity, backed by the immense power he possessed, he could not turn back the current, though he temporarily checked the impetuosity of its flow.

The first acts of his government were to correct the many abuses which had gradually crept into the administration of the imperial household, as well as in the several departments of the government. To show the enormous height to which these abuses had risen under the preceding reign, it is stated there were a thousand barbers, a thousand cup-bearers, and a thousand cooks, attached to the royal household; an innumerable number of eunuchs drew the means of luxurious living from the imperial treasury; and this again was replenished by oppressive taxes upon the people. Soon after his entrance into the palace of Constantinople, he sent for a barber. An officer in splendid attire presented himself. "It is a barber," exclaimed the prince, with affected surprise, "that I want, and not a receiver-general of finance." And these habits of luxury had descended from the imperial court to all the officers of the government, in all the provinces of the empire. Julian applied himself with energy to remove these abuses, setting an example of plain living in his own household, denying himself the luxuries of life, and attending to business with almost unexampled diligence. And had he not stained the commencement of his reign by putting to death, without any just cause, some of the servants of his predecessor, his name might have been handed down to posterity with less censure. In the discharge of his duties he was ever active, giving himself but little time to sleep, less to gratify his appetite, and less still for recreation, seldom mingling with the crowd to attend the theatre or the circus. What is said of the flexibility of his mind, and of his power of concentrating his thoughts, seems almost incredible; namely, that "he could employ his hand to write, his ear to hear, and his voice to dictate," at one and the same time. But we have not space to pursue the narrative of his acts as a civil magistrate, nor as a military commander. Let us come to notice his religious character.

We have already seen that he embraced paganism with all the ardour of an enthusiastic admirer of its doctrines and ceremonies. He borrowed, however, some of his sublimest conceptions respecting the Deity, a future state, and the intervention of invisible spirits with the affairs of men, from that very Christianity which he professed to abjure. His religious belief, therefore, was a profane mixture of paganism, Platonism, and Christianity. He abjured Christianity, and yet held fast some of its fundamental truths. He embraced paganism, and yet renounced many of its absurdities.

Could he have beheld Christianity as it really is, in its own beautiful simplicity and divine purity, he never could have rejected it as an imposture. Seeing it, however, as it was presented in his day, he could see nothing in it that was desirable. Hence he set himself to oppose it with all the virulence and subtilty which an implacable hatred and an acute mind could devise. Even while engaged in a war with the Persian monarch, he found time to compose his treatise against Christianity, in which he attempted to undermine its foundations, by invalidating the evidence of its divine authority, derived from prophecy, from miracles, and its internal testimony. His most formidable weapons were, however, wit and ridicule, and his sarcastic sneers were unbecoming the gravity of the philosopher, and his wit sparkled ingloriously around the throne of an emperor.

That he might accomplish his diabolical design without seeming to sully the glory of his character by trespassing upon the laws of toleration which he had promulgated, he resorted to every art which a cunning sagacity could invent, not only by writing and speaking against Christianity in a tone of biting sarcasm and ridiculous irony, but by substituting Pagan for Christian magistrates, rebuilding the heathen temples, which had either gone to decay by neglect, or had been demolished under Christian princes, and by honouring and enriching the Pagan priesthood, attending with scrupulous exactness the worship of the heathen gods, and assisting, as the supreme pontiff of the empire, at the sacrifices, even tearing the bloody entrails from the expiring beasts with his own hands, that he might examine the heart and liver, to divine the secrets of the invisible world. In these practices he was but too successful. He induced many of the more wealthy Christians, both among the clergy and laity, and particularly those belonging to the army, to follow his fatal example in apostatizing from the Gospel. And when some of the Christians complained that he robbed them of their worldly goods, by converting the riches of their churches to rebuild and decorate the pagan temples, and by displacing them from offices of trust and profit in the civil or military department of the government, he replied to them in a tone of contemptuous irony, calculated to add poignancy to their grief. "I show myself," says Julian, "the true friend of the Galileans," (a name by which he chose to distinguish the Christians, by way of contempt of themselves and their leader.) "Their *admirable* law has promised the kingdom of heaven to the poor; and they will advance with more diligence in the paths of virtue and salvation, when they are relieved by my assistance from the load of temporal possessions. Take care," assuming a graver tone, "take care how

you provoke my patience and humanity. If these disorders continue, I will revenge on the magistrates the crimes of the people; and you will have reason to dread, not only confiscation and exile, but fire and sword." These words, coming from the lips of an absolute monarch, must have made the hearts of those to whom they were addressed vibrate with fear and trembling; and had he lived much longer, the probability is that he would have become so intoxicated with absolute power as to have carried his threat into execution.

This we have a right to infer from what actually came to pass soon after in Alexandria, in Egypt. He not only softens his rebuke for the disorderly manner in which the Pagans of that city had put to death George, a Christian bishop of Cappadocia, but he orders that Athanasius, who had returned to Alexandria under the protection of Julian's law of free toleration, should be banished from the city and from Egypt. Athanasius was among the ablest, the firmest, and most indefatigable Christian bishops of his day. For vindicating the Trinitarian doctrine, perhaps not always with sufficient mildness, he had been banished from Alexandria under the preceding reign, and George, the Arian bishop, a man of very doubtful character, had been substituted in his place. On the death of George, whose murder has been alluded to, the people of Alexandria had invited Athanasius to return and resume the functions of the episcopal office, and they received him with acclamations of joy. This provoked the ire of Julian. The discreet zeal of Athanasius, the extent and success of his labours, the high character he possessed for wisdom and sanctity, while they secured the confidence of the Christians, awakened the wrath of the Pagans; and Julian interposed his authority to banish the prelate from Alexandria and from Egypt. Thinking that his orders were not executed by the prefect of Egypt with sufficient alacrity, Julian awakened him to a sense of his duty by the following energetic epistle:—

"If you neglect to write to me on any other subject, at least it is your duty to inform me of your conduct towards Athanasius, the enemy of the gods. My intentions have been long since communicated to you. I swear by the great Serapis, that unless, on the calends of December, Athanasius has departed from Alexandria, nay, from Egypt, the officers of your government shall pay a fine of one hundred pounds of gold. You know my temper: I am slow to condemn, but I am still slower to forgive."

To this epistle he added the following postscript, written in his own hand:—

"The contempt that is shown for all the gods fills me with grief and indignation. There is nothing that I should see, nothing that I should hear, with

more pleasure, than the expulsion of Athanasius from all Egypt. The abominable wretch! Under my reign, the baptism of several Grecian ladies of the highest rank has been the effect of his persecutions."

The reasons for this severe edict are very manifest. The fame of Athanasius, the weight of his character, his eminent talents, and the sanctity of his manners, all conspired to give him an influence highly beneficial to the Christian cause, and which tended, in the same proportion, to weaken the authority of Paganism, and thus to frustrate the designs of Julian in prostrating the one and establishing the other. To avoid the tempest which he plainly saw gathering around him, Athanasius prudently retired to the monasteries of the desert, and, with his usual dexterity, eluded the snares of his enemies, and "lived," says Gibbon, "to triumph over the ashes of a prince, who, in words of formidable import, had declared his wish that the whole venom of the Galilean school was contained in the single person of Athanasius." Could a malicious hatred vent itself more comprehensively, or express in fewer words the merits of an individual person?

To enable him to accomplish his design of uprooting Christianity without resorting to force, Julian artfully contrived to enlist the Jews in his favour, by proposing to them the project of rebuilding the temple in Jerusalem. Could he have accomplished this object, he would, as he thought, gain an additional argument against the truth of Christianity, by nullifying the truth of prophecy, as the Christians had interpreted it, which foretold the utter annihilation of the Mosaic economy, the ritual of the temple service, and the total and irreparable destruction of the temple itself; as well as avail himself of the wealth of the Christian Church in Jerusalem, to enrich the temples of Paganism. Accordingly, he set himself to work in this hazardous enterprise. To aid him more effectually, he called from his government in Britain, Alypius, one of his most confidential ministers, and commissioned him to restore the temple of Jerusalem in all its ancient splendour. At the call of this eminent man, the Jews gathered from every province of the empire, rich men and women contributing to furnish the workmen with even silver spades and pickaxes. It is said that the rubbish was removed by persons clothed in silk and purple. Yet all these efforts to frustrate the decree of the Almighty were as vain as they were impious. It is attested by contemporary writers of undoubted credit, that an earthquake, a whirlwind, and fiery eruptions frightened the zealous workmen from their work, and the enterprise was abandoned in despair. Whether we account for these wonderful phenomena from natural causes, as the philo-

sophic Milman does, or admit the interference of a real miracle, as most of Christian writers have done, we may safely adore the hand of Omnipotence in so controlling the laws of nature—which are certainly always under his control, who can suspend, accelerate, or entirely destroy them, at pleasure—as to make them subserve his purposes; and in this event to disappoint the malevolent machinations of his enemies, and to bring to naught the artful counsels of an infidel prince. To call the accounts in question, as Gibbon has done, may serve the purpose of an infidel philosophy, by destroying the credibility of all history, and thus exclude God from the government of the world; but it betrays a strength of incredulity unworthy of a rational mind. It is unquestionably safer to believe upon credible testimony, than to indulge in fanciful speculation at the expense of all historical evidence, and thus contradict the common usages of mankind.

At any rate, we see in this awful event the development of Divine wisdom and omnipotence in defeating the impotence of his enemies in their attempts to nullify the fulfilment of prophecy, and to put the lie upon the eternal veracity of God. The artful policy of Julian was frustrated; the Christians of Jerusalem rescued from his deceitful designs; and the place where the ancient temple stood was soon after occupied by the mosque of Omar.

This defeat of his favourite project did but enrage his malice against Christians, and set him upon new devices to vex them. Contrary to his publicly pledged faith of free toleration of all religions, he admitted an odious distinction between them and his Pagan subjects, embracing the latter as friends, and repulsing the former as enemies, claiming the right in his own person of exercising the despotism of the tyrant in acting above, and in opposition to, the law which he himself had promulgated. He not only robbed them of their property, and deprived them of posts of honour and profit, but he also prohibited them from teaching grammar and rhetoric. To justify this prohibition, he in a style of contemptuous irony remarked, that men who exalted the merit of implicit faith were not qualified to appreciate and enjoy the advantages of science; and insinuated that those who refused to adore the gods of Homer and Demosthenes, ought to content themselves with expounding Matthew and Luke in the churches of the Galileans. This decree of Julian comprehended physicians and all the professors of the liberal arts, so that the Christians were excluded from the privilege of instruction entirely; and as these masters of the arts and sciences were liberally supported from the public treasury, this proscription deprived many a worthy man and competent

teacher of all means of support, while the Pagan magistrates and public teachers were basking in the beams of imperial favour. This partial policy operated also as a powerful bribe to induce those Christians, whose virtue was not sufficiently strong to resist the temptation, to apostatize from the faith for the sake of temporal emoluments. And while many stood firm amidst these alluring inducements, nobly contemning the policy of their emperor, and refusing to pay homage to the idol gods which he adored, others were taken in the deceitful coils of the tempter, wounded their own consciences, and brought a reproach upon the Christian name.

But the end of these vexations was near at hand. Julian was anxious to signalize himself in war. Constantius had made war upon the Persian king, but had been defeated in his purpose of making an inroad into his territories. The campaign had terminated, in fact, ingloriously for the Roman emperor. Julian resolved to wipe off the dishonour inflicted on the arms of his countrymen. Accordingly, he marched a large army through Assyria, enduring almost incredible hardships, besieging and taking several strong cities on his route, until he at length arrived at the Persian capital. The Persians were alarmed, and though they fought with desperate valour, they were forced to retreat before the invincible legionaries of Rome, led on as they were by Julian, one of the most consummate generals of antiquity. By some strange infatuation, just as he was, apparently, on the point of taking the city, he sounded a retreat, and prepared to return to his own dominions. This determination was considered by some the result of a prudent foresight, drawn from a knowledge of existing circumstances; by others, as an indication of Divine vengeance, to precipitate the downfall of a man that had defied its authority, and by cunning and deceit had striven to undermine God's truth and annihilate his Church. Whatever opinion may be formed as to the causes of this retrograde movement, it was certainly attended with the most disastrous results to Julian and the troops under his command. The Persians followed the retreating Romans, attacking them at every favourable opportunity; and though repeatedly repulsed with firmness, at length, while Julian was fighting at the head of his army, a javelin, thrown by a Persian soldier, after grazing the skin of his arm, transpierced his ribs, and penetrated the inferior part of his liver. He attempted to draw the deadly weapon from his side; but instead of obeying the impulse of his arm, it cut his fingers, and he fell senseless to the earth. On recovering from his swoon, the first words he uttered displayed the martial spirit by which he was actuated. He called for his horse, and was eager to

rush into the battle. His strength failed him; and the surgeons who examined the wound pronounced it fatal, and he was compelled to resign himself to death.

The reports that he exclaimed, "O thou Galilean! thou hast conquered at last!" are not well authenticated. On the contrary, it appears that he discoursed with calmness upon death, and resigned up his soul without fear or regret. The following is taken from Gibbon's account of the last moments of Julian:—

"Friends and Fellow-Soldiers!—The seasonable period of my departure has now arrived, and I discharge, with the cheerfulness of a ready debtor, the demands of nature. I have learned from philosophy, how much the soul is more excellent than the body; and that the separation of the nobler substance should be the subject of joy, rather than of affliction. I have learned from religion, that an early death has often been the reward of piety; and I accept as a favour of the gods, the mortal stroke that secures me from the danger of disgracing a character which has hitherto been supported by virtue and fortitude. I die without remorse, as I have lived without guilt. I am pleased to reflect on the innocence of my private life; and I can affirm with confidence, that the supreme authority, that emanation of the divine Power, has been preserved in my hands pure and immaculate. Detesting the corrupt and destructive maxims of despotism, I have considered the happiness of the people as the end of government. Submitting my actions to the laws of prudence, of justice, and of moderation, I have trusted the event to the care of Providence. Peace was the object of my counsels, as long as peace was consistent with the public welfare; but when the imperious voice of my country summoned me to arms, I exposed my person to the dangers of war, with the clear foreknowledge (which I had acquired from the art of divination) that I was destined to fall by the sword. I now offer my tribute of gratitude to the eternal Being who has not suffered me to perish by the cruelty of a tyrant, by the secret dagger of conspiracy, or by the slow tortures of lingering disease. He has given me, in the midst of an honourable career, a splendid and glorious departure from this world; and I hold it equally absurd, equally base, to solicit or to decline the stroke of fate. Thus much I have attempted to say; but my strength fails me, and I feel the approach of death. I shall cautiously refrain from any word that may tend to influence your suffrages in the election of an emperor. My choice might be imprudent or injudicious; and if it should not be ratified by the consent of the army, it might be fatal to the person whom I should recommend. I shall only, as a good citizen, express my hopes, that the Romans may be blessed with the government of a virtuous sovereign.' After this discourse, which Julian pronounced in a firm and gentle tone of voice, he distributed, by a military testament, the remains of his private fortune; and making some inquiry why Anatolius was not present, he understood, from the answer of Sallust, that Anatolius was killed, and bewailed, with amiable inconsistency, the loss of his friend. At the same time he reproved the immoderate grief of the spectators, and conjured them not to disgrace, by unmanly tears, the fate of a prince, who in a few moments would be united with heaven and with the stars. The spectators were silent; and Julian entered into a metaphysical argument with the philosophers Priscus and Maximus, on the nature of the soul. The efforts which he made, of mind as well as body, most probably hastened his death. His wound began to bleed with fresh violence; his respiration was embarrassed by the swelling of the veins; he called for a draught of cold water, and as soon as he had drunk it, expired without pain, about the hour of midnight. Such was the end of that extraordinary man, in the thirty-second year of his

age, after a reign of one year and about eight months from the death of Constantius. In his last moments he displayed, perhaps, with some ostentation, the love of virtue and of fame, which had been the ruling passions of his life."

This speech, whether actually uttered as recorded, or, as is most likely, prepared for the nonce by his biographer Libanius, evinces the truth of what has been before stated, namely, that Julian borrowed from Christianity some of his sublimest conceptions respecting the divine Being, the immortality and future happiness of the soul, while he displayed all the pride of the Pharisee in his boastful professions of innocence and virtue.

In his death the Church was delivered from one of its deadliest foes, while Paganism lost its ablest protector. His short, but brilliant career, affords another striking evidence of the inefficiency of human effort to resist public sentiment, urged on by strong religious belief and feeling. When Julian came to the throne, Christianity had taken a firm hold of the public mind; and in many of the chief cities it had supplanted Paganism. The priests and the sophists were fast sinking into insignificance; and the mummeries of Pagan worship were considered, by men of rank and culture, as puerilities unworthy of belief or veneration. This expiring superstition Julian attempted to reanimate. And though by his subtilty, and his partiality, in all his administration, to the old system of religion, he gave a check to Christianity, he could not reinstate Paganism in the hearts of his subjects, nor make its gods and worship acceptable in their sight. Hence, on his demise, his successor, Jovian, proclaiming himself a Christian, found it easy to persuade the people to follow his example, to rebuild the ruined churches, and to forsake the temples of heathenism. Christianity gradually revived under the reign of Jovian and his successors, Valens and Valentinian, though Paganism still struggled for existence, until Theodosius assumed the imperial purple in 379, when he proceeded to establish it by law, and to enforce his statutes in its favour, by exacting obedience to its requisitions, and by inflicting severe penalties upon the adherents of Paganism. Thus was the work of Julian rendered of no lasting effect, and all his malicious designs against Christianity were defeated.

From the foregoing facts Julian appears to have been possessed of a strange compound of good and bad qualities; mingling the gravity of the philosopher, the acuteness of the metaphysician, the artfulness of the hypocrite, the courage of the warrior, with the superstition of the devotee, the chastity of the ascetic, and the temperance of the most abstemious of men. His life gave proof of the highest intellect and the strongest physical powers. While he gave himself up to the superstitious reveries of Paganism, bewildered his understanding

and bewitched his imagination with the belief and study of magic, and displayed the zeal of the most zealous in the worship of the gods of heathenism, he applied his mind with equal assiduity to science, delighted in the conversation of the philosophers of his age, and would mingle with the orators on the forum, or in the debates in the senate-chamber. At a moment's warning he could throw off the cloak of the philosopher, seize the sword and the helmet, and enter the field of battle with all the ardour of an Alexander, and lead his troops with the intrepidity of a hero. He affected the theologian. Here he failed. He most evidently viewed Christianity through a false medium. Instead of considering it as planting a Church, by its own internal energies, in the understanding and hearts of men, he seemed to think that Christianity owed its origin to an artful and ambitious priesthood. This erroneous view was derived from the mutilated form in which it was presented, through the medium of a corrupted church, and the misconduct of its professors and more public defenders. Hence it is but reasonable to suppose that his hatred of Christianity originated, in part at least, from the early bias he contracted against it, from beholding this inconsistency between its precepts and the practice of its professors.

How many have been thus deluded! Not duly considering that, as Burke has observed, "hypocrisy is a homage that vice pays to virtue," they hastily and erroneously conclude that these apparent inconsistencies destroy the reality of true religion. Unhappy Julian! Could he have seen Christianity in the simplicity and purity with which it came from its divine Founder, instead of beholding it as it was exemplified in his imperial uncle, or in the courtly bishops who surrounded the throne, and who, in their rival contentions, more resembled wolves in sheep's clothing than the lambs of Christ's flock, his fate might have been far different, though he could not have been a sincere Christian without sacrificing his corrupt passions upon the altar of faith, and surrendering his heart without reserve to God.

ART. IV.—JAMES MILNOR.

A Memoir of the Life of James Milnor, D. D., late Rector of Saint George's Church, New-York. By Rev. JOHN S. STONE, D. D. 8vo., pp. 646. New-York: American Tract Society. 1848.

RATHER a heavy book; cumbered with unnecessary details, and both sides of an epistolary correspondence, most of which is of little general interest. About one-fourth of it is occupied with complimentary letters to and from the subject of the memoir, written and received during a visit of a few months to England, and minute details of the civilities paid him by the magnates of the father-land, invitations to dinner, breakfast, and tea parties. Interesting, doubtless, to the good man's family during his absence,—of very little consequence to the world. He dined too, occasionally, with persons of inferior rank; once or twice, if not oftener, with Methodists; as, for instance, at a Mr. Haslope's; of which entertainment he says, in a journal intended only for his family, but which Dr. Stone spreads out for the world: "The arrangements of the house and table, and the dress of the females of the family, are somewhat beyond the style common among the members of the Methodist Society in America." He adds, however, that "Mr. Haslope bears an excellent religious character;" and, whether to account for the excellence of that character, or for the style of the dress of his wife and daughters, he informs us that they "attend in part the Established Church, having accommodations in the parish church of Islington." Would the reader like to know why the Doctor did not accept an invitation to breakfast on Friday, April 30th, 1830, with Mr. Macaulay? He shall have the information. He was invited to breakfast elsewhere at the same hour. So says his biographer.

Notwithstanding the author's lack of discrimination, he has made a readable book. It is beautifully printed, on fine paper, and, estimated by its bulk, quite cheap withal. And why should it not be cheap? It is published by a Society which makes large drafts on the community,—a benevolent institution, known as the American Tract Society; *American, par excellence*, all other associations of a kindred character, although located within the same boundaries, and sustained by members of the same commonwealth, being, by implication, not American. And this is one of their publications; a tract of six hundred and forty-six large octavo pages: an illustration of "the progressive principle of language;" or rather, perhaps, a return to first principles;—tract being, literally, some-

thing drawn out, or extended; and this is precisely that something. But it is an *American* tract; bearing a somewhat similar relation to Episcopal, Methodist, Unitarian, or other tracts, that the mighty Missouri does to the Tiber, or the Thames. It is not our business to justify or to condemn book-making, on this large scale, by a charitable institution; nor do we blame Dr. Stone for embracing so good an opportunity to circulate his opinions relative to the superiority of his own cherished forms of worship. We should have thought less of him, if his book had not leaned to the Church of which he is a minister. We may, however, express surprise that he was permitted to do so by a Society which, for fear of offending some of the denominations which contribute to its funds, had the hardihood, not long since, to suppress essential facts of history; and which claims to be, in the strongest sense of the word,—unsectarian. We will add, for (though not American tractarians) we have a little American pride, that it was rather small business to herald forth the work in the most approved style of the puffs of the trade. Individual booksellers may do what an American Society ought to be ashamed of. We endorse the sentiment of the editor of "the Independent," the organ of the Congregational churches in this city:—"Long before the Memoir of Dr. Milnor appeared, it was heralded through the press as a work of uncommon interest, to be issued in elegant style, as an appropriate New-Year's gift, &c., &c. Now this systematic puffing of its own publications is beneath the dignity of an institution sustained by Christian benevolence for charitable purposes. It excites the ire of booksellers, and it leads sober men to inquire, whether an institution, which is so ready to resort to all the arts of 'the trade,' and to enter into competition with them in the style of its publications, should not be left to sustain itself. When we take up an article in a newspaper, with a flaming caption, 'CHOLERA,' or 'CALIFORNIA,' and, after reading a few lines, find that it is a mere puff of the Tract Society, we throw it aside with something of the disgust with which we turn from a similar advertisement of 'Townsend's Sarsaparilla,' or 'Mrs. Jervis's Cold Candy.'"

But let us turn to the Memoir before us. It is the biography of a good man; a Christian, in the highest sense of the word; a faithful and devoted servant of the Lord Jesus. He was of Quaker parentage; born in the city of Philadelphia, educated at the University of Pennsylvania, which he left, however, without completing his academic course; and at the early age of sixteen commenced the study of the law. He was admitted to the Bar, and became a practising attorney before reaching his majority, and soon acquired a respectable and lucrative practice. Owing to his marriage with a

lady not a member of the Society of Friends, he was publicly read out of meeting, became a man of fashion;—"fond of the theatre," says his biographer, "and a frequent attendant at the play."

In 1810 Mr. Milnor was elected to the Congress of the United States, as a member of the House of Representatives, from his native city. He was attentive to his duties, and occasionally addressed the House. His letters from Washington to his wife show him in an amiable light, as faithful to his party, but by no means a violent partisan. He does not appear to have acquired much eminence as a legislator; and the most important item in his political life was the reception of a challenge from the Hon. Henry Clay, then Speaker of the House, and Mr. Milnor's manly refusal to accept it. The Speaker, it seems, imagined that the member from Philadelphia had written a letter to a certain newspaper, with an account of some of the proceedings of the day, including a debate in which Mr. Milnor had taken a prominent part. Mr. Clay sent him a note, requesting, or rather requiring, an avowal or disavowal of its authorship. This Mr. Milnor declined giving; and, after the passage of several notes between the parties, the challenge came, couched in the following dainty phraseology:—"Your determination leaves to my choice a single mode of reparation for an injury of which I have cause to complain, and my friend, Mr. Bibb, is authorized by me to make the requisite arrangements." That is, in plain English, let us shoot at each other. The answer of Mr. Milnor, although at this time not even a professor of religion, does honour alike to his good sense and his courage. He tells his honourable opponent that he is unconscious of having offered or intended him any injury, and that a sense of public and private duty forbids compliance with his request.

We pass, however, to the second part of his biography, which our author calls the "History of Mr. Milnor's religious change." This was brought about mainly by the agency of one who had been his early associate and playmate, and who, having himself embraced the religion of Christ, was exceedingly anxious for the conversion of his friend. His letters are full of pungent exhortation and solemn entreaty. "O," says he, "O that I could communicate to you a full sense of what I have been taught in the school of Christ. Your eyes would then be opened indeed. You will remember, and I have not forgotten, the time when we used to laugh at serious people, affecting to know something, which we, in our vain imaginations, could not believe to be of any importance. You have now an opportunity to renew the laugh at my expense. But for your own sake, not mine, beware; deceive not yourself; be assured there is a God, to whom every knee shall bow, and whom every tongue shall

confess; and no man can come unto the Father but by that Son whom I fear you have long ago disclaimed." And again:—"O, could you *know* the gratitude which I feel towards that Redeemer whom I have so long and so flagrantly offended, for having opened my eyes to see my condition, when upon the very precipice of hell, you would feel very little concerned about the trash of this world. And this change, believe me, you *must* experience, or you will be lost to *all eternity*."

Strange language this to a gay man of the world, a politician, with high aspirations after fame and fortune. Yet how faithful, and how easily imitated by every redeemed sinner in similar circumstances, and how clearly evincing true friendship. The writer loved the soul of his youthful playmate; and, at the hazard of losing his esteem, persevered in his efforts for that friend's salvation. "Once," says he, "I supposed our friendship would end in *death*; now I cannot but hope that it will be *eternal*." Through the Divine blessing, these letters were not written in vain; and there is reason to believe that they were made the instrument of awakening, and of bringing to the cross of Christ, one who had already numbered more than half his days, and the remainder of whose life was devoted faithfully and successfully to his Master's work.

It seems that at this time Mr. Milnor was skeptical in his religious sentiments. Soon afterward, he made desperate efforts to believe Universalism, but was unsuccessful. He then, for a while, attended a Presbyterian church, but Calvinism was always distasteful to him; and he speaks of his pastor as "amiable in an eminent degree in private life, yet illiberal, austere, and sour in the pulpit." His dislike of Calvinistic doctrines, says his biographer, was "evidently intense;" and, driven away by its repulsive features, with a mind ill at ease, he hired a seat in the Episcopal Church, into which he was soon afterward admitted as a member, was made a vestryman, and elected a lay delegate successively to the annual and triennial Conventions. He had not yet, however, ventured to partake of the holy communion, but appears to have been, during all the remainder of his Congressional term, an earnest seeker of salvation. We quote an extract from a letter written a day or two previous to what he calls the last of his public life:—

"At an early hour in the evening I retired to my chamber, and opened the sacred volume. It seemed to have no word of comfort for me, and I laid it aside, disposed to retire to my slumbers without this their usual prelude. Happily, however, I have not latterly dared to go to my rest without a previous prostration at the footstool of the throne of grace. I wept bitterly at the necessity of entering on this solemn exercise with icy feelings; nay, I fear, with almost a disposition to evade the duty. Our heavenly Father did not

suffer my apathy and torpor to continue long. The humble petition, that he would be pleased 'not to cast me away from his presence, nor take his Holy Spirit from me,' but that he would give me the comfort of his help again, and establish me with his free Spirit, was not unanswered. My soul, before full of heaviness, and disquieted within me, ready to cry out to the God of my strength, Why hast thou forgotten me? received new life from the warming, animating beams of Divine love. My soul rose into rapture, and I left my requests with the God of all grace, with a renewed confidence in his unchangeable goodness and truth; exclaiming, with holy David, 'I will put my trust in God; I will yet thank him, who is the help of my countenance and my God.'—Pp. 157-8.

A few days afterward he writes:—

"So fully do I feel a Saviour's love shed abroad in my heart, that methinks, that though a dreadful hell did *not* await my desertion of him, I could never leave or forsake him. In this view of the constraining love of Christ, the terrors of the law seem absorbed and lost, and the soul contemplates the great Jehovah only as 'the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, transgression, and sin.' Although I would not take from this sublime description of his character the remaining essential attribute of justice, exhibited in the concluding clause, that he will by no means clear the guilty, yet the idea which I wish to convey is, that the drawings of his love, rather than the threatenings of his law, have been the means of turning my heart to God."

On the third of April, 1813, near the close of the fortieth year of his life, Mr. Milnor made his bishop acquainted with his determination to abandon the profession of the law, to renounce his political prospects, and to enter upon the study of divinity, believing himself called of God to preach the unsearchable riches of Christ.

While pursuing these studies, and engaged in the duties of a lay-reader, propositions were made to him to accept the charge of two important parishes, the one at Baltimore, the other at Richmond, in Virginia, both of which he declined, from a view of his want of proper qualifications, and from a sense of delicacy towards the authorities of the Church, as he had not yet received their sanction, nor been ordained. In his letter, declining the overture from Richmond, he adverts to his strong and unalterable aversion to the system of slavery; assigning this as one, among other reasons, why he could not assent to a residence in a State where that unmitigated curse has the sanction of the civil law.

After his ordination as deacon, on the 14th of August, 1814, he preached his first sermon in the centre of that round of fashion and gayety in which he had so long moved; and with modest boldness offered a crucified Christ to an audience composed mainly of those who had known him for years as a zealous lawyer and politician. He at once became exceedingly popular, and flattering commendations poured in upon him from all quarters. He was elected a "minister of the United Churches of Philadelphia," a kind of circuit, as we

should call it, his associates being Bishop White, Dr. Abercrombie, and Mr. Kemper. In this field of labour, assiduous and faithful, beloved and respected, he remained until his removal to the rectorship of Saint George's, in New-York, vacant by the resignation of Dr. Kewley, a disguised Jesuit, who had found his way first into the Methodist, and then into the Episcopal fold, and who had probably, by this time, finished the work assigned him by his master at Rome.* In this situation Mr. Milnor remained until his sudden and lamented death, on the 8th of April, 1844. Two days previously he preached twice; once at his own church, and in the afternoon at the Asylum for indigent females. He had presided at a meeting of the Directors of the Deaf and Dumb Institution on the same night on which he died, and at this meeting one of those present congratulated him on his apparent good health. The doctor replied, laying his hand upon his breast, "I have something *here* that warns me to expect death at any moment." Five hours afterwards he was a corpse. Thus, literally, did he cease at once to work and live.

As a public speaker, Dr. Milnor was impressive rather than eloquent. He aimed rather to do good than to gain applause. No one who ever heard him could for a moment question his earnest anxiety for the welfare of those to whom he preached. His enunciation was remarkably distinct, his appearance in the pulpit dignified, his whole deportment solemn. His sermons were carefully prepared; he uniformly commenced writing for the ensuing Sabbath on Monday morning; and it is believed that he never ventured to extemporize in the pulpit. One exception, perhaps, ought to be made to this remark. On his way to meet the Diocesan Convention of the Episcopal Church of Ohio, at Cleveland, he found, on his arrival at Batavia, where notice had been published that he would preach, that he had come away without his sermons! But we will let him tell his own troubles. In a letter to his wife he says:—

"Having caused notice to be given that I would preach in the evening, I was no sooner fixed at my lodgings with the rector than I went to my cham-

* From the Journal kept by Mr. Milnor, during his visit to England, we make the following extract:—"In the course of our conversation, a curious fact was developed in relation to Dr. Kewley, my predecessor in Saint George's. Mr. Mayer said that he had seen him in Italy, and was well acquainted with him. He passes there by the name of Father Kewley; but Mr. Mayer says he knows his true name to be Lawson, and that he has a brother of the latter name now living in Liverpool, with whom also he is acquainted. He has no doubt that Dr. Kewley was a Jesuit during the whole time of his residence in America."—P. 316. Possibly there are other Dr. Kewleys, occupying snug rectories, and preaching from Episcopal pulpits, in these United States.

ber to change my clothes; which having been accomplished, as the hour for service was at hand, I went to the bottom of my trunk, in search for my package of sermons, when, behold, it was not to be found! . . . Under such unfortunate circumstances, I would willingly have declined all service, and have returned home; but I thought myself condemned to the mortification of addressing the congregation at Batavia wholly without preparation, for the time admitted of none. I did so; and although my young friend Bolles was pleased to solace my feelings when I had done, by saying that my loss was their gain, yet I was enough chagrined and dissatisfied with my performance to rob me of the comfort of sleep."—P. 508.

Doubtless his young friend spoke the truth; and the extemporaneous remarks at Batavia, although possibly lacking that smoothness of style for which the written sermons were distinguished, were quite as well calculated to effect the object for which Dr. Milnor laboured,—the spiritual improvement of his hearers. He, however, could not be persuaded of this, hence a sleepless night ensued; and his feelings of mortification, still increasing as he journeyed onward, reached their climax on his arrival at Cleveland, where were assembled many of his brother ministers, eagerly anticipating the pleasure of hearing the distinguished stranger from the East. "Providentially it happened," he continues, "that I had with me one sermon, that which I preached last Sunday morning at Saint George's, and which, on account of its being in the velvet cover, I threw into the top of my trunk, just before it was closed." Of course he used *that*, and declining repeated invitations to preach, confined himself to a few extemporaneous addresses, and hurried homeward.

There can be no doubt of Dr. Milnor's ability to have preached without being confined to his manuscripts; and none, we think, that he would have been more impressive, and produced greater effects upon the mass of his hearers, if he had cultivated that talent, and occasionally, at least, given them unwritten thoughts gushing warmly from the heart. His ministry was, nevertheless, far from being without fruit, and God gave him many souls for his hire. Accessions were constantly made to the Church; and one or two instances of lasting good, resulting from single discourses, are mentioned in the volume before us.

Dr. Milnor was, of course, a "low Churchman," that being the phrase by which it is customary to style the more evangelical Protestant Episcopalians. He believed and preached the necessity of faith in Christ, the doctrine of assurance, the unity of all followers of the Lamb, in whatever denominational fold, as constituting the Church of Christ on earth. He had faith in revivals, rejoicing at their appearance among Christians of every name; labouring, hoping, praying for them in his own Church, where, in defiance of his bishop,

and to the great scandal of his Puseyistic brethren, he encouraged—prayer-meetings.

“One evening, while the prayer-meeting was in session, the bishop came to his house, and, after the usual statement of objections, desired Dr. Milnor to go and dismiss the assembly. The answer which he returned was, in substance, this: ‘Bishop, I dare not prevent my parishioners from meeting for prayer; but, if you are willing to take the responsibility of dismissing them, you have my permission.’ Of course the praying members of Saint George’s remained undisturbed.”—P. 631.

Why should a Christian bishop object to prayer-meetings among those over whom, in God’s providence, he had the chief pastoral oversight? Truly, we cannot answer that question. We find no precedent for such conduct in the history of Paul, or his son Timothy, whose legitimate and only successors these mitre-wearers claim to be. We rather regret that our author did not spread out on his paper what he calls the “usual objections.” Possibly, after all, there might be something in them. But not much, else had the right reverend prelate, in the plenitude of his zeal, gone into the room and dispersed the assembly; more especially as his contumacious son in the gospel had virtually dared him to do it. To us it seems, but this may be owing to our ignorance, that the prayer-meetings on week evenings in the vestry of Saint George’s were either right or wrong. If right, the bishop had certainly no right to “desire Dr. Milnor to go and dismiss the assembly.” If wrong, he ought to have done it himself, when the rector refused to comply with his “desire.” So, too, the bishop was very much opposed to Dr. Milnor’s Friday evening lecture, which he commenced soon after his induction to the parish, and continued to the close of his life. We can bear personal testimony to the eloquence and beauty of his week-evening lectures; those being the only occasions on which we had the opportunity of hearing the rector of Saint George’s. They were calculated to do good; they did good; and if any of his large congregation went away unprofited, we have no hesitation in saying the fault was their own. But the week-evening lecture did not please the bishop. He

“Made strong objections to it, calling it an irregular meeting, and using every effort to effect its discontinuance. But Dr. Milnor was unmoved. He had not adopted his course without prayerful consideration. He felt that he was in the path of duty, and nothing could make him swerve to the right or to the left. He finally ended the matter, after sufficient listening to objections, by telling the bishop, in that kind, but peculiarly firm and decided manner which he was capable of assuming, ‘that his only proper and effectual course would be that prescribed by the canons, in case of their violation by a presbyter, specific charges and a trial; that his duty as a bishop was plain; and that, as a presbyter, whom the charges would affect, he was ready to meet them on their trial.’”—P. 631.

Here, as in the former case, the biographer leaves us to guess what were the specific objections of the diocesan. He tells us that these lectures were not contrary to any of the canons, and that consequently no charges were, or could be preferred against the lecturer. They were, indeed, always concluded by *extemporaneous* prayer, instead of the prescribed formulary of the liturgy; and possibly that was the *gravamen* of episcopal objection, and the reason why that functionary made "every effort to effect its discontinuance." He did not succeed, however, and multitudes, doubtless, thank God for it, as we do.

As the reader will have inferred, Dr. Milnor's position was, in many respects, far from pleasant. Intently bent on doing good, a zealous and successful servant of his Master, he had to contend, nevertheless, with the unceasing opposition of his superior in office, and to meet the frowns of a large majority of his fellow-labourers in that portion of God's vineyard in which his lot was cast. With talents of the highest order, fitting him eminently for any position in the Church, in the language of our author, he "held, virtually, *no position*" in the councils of his own diocese. The opponents of prayer-meetings and week-night lectures were an immense majority; and, with their bishop at their head, it pleased them to treat slightly, and even contemptuously, the rector of Saint George's,—the *low* Churchman, but the *high* Christian. He bore it, however, with patient meekness; and although "they kept him," to quote the language of one of his correspondents, "out of those chief places where prudence, and wisdom, and business habits were wanted, and only put him where he would *seem* to be honoured, but where he had no chance of *being felt*," yet *he was felt*; and no man of that persuasion exerted so large an influence upon the community around him; was more respected while living, or, dying, more lamented. He had the finger of scorn pointed at him from the "*high*," but God had "respect unto the *lowly*." He was, says Dr. Stone,—

"At the centre of conflict between the evangelical and the anti-evangelical portions of our Church. Nay, for years he was, in his own person, the one point against which the most strenuous assaults of the latter were directed; and had he fallen, many others would have been unable to stand. From sympathy, as well as from respect and veneration, there was a rallying around him, as a sort of evangelic centre. . . . In a word, through the early training of his mind, the practical character of his pursuits, the finished amenity of his manners, the peculiar post of labour assigned him, and, above all, the eminently intelligent and elevated character of his piety, the providence of God gave him A POSITION which, during his life, was, on the whole, more commanding than that of any other evangelical clergyman of our Church."

In the discussion relative to the ordination of a young man, who boldly and honestly avowed his sympathy with the Tridentine doc-

trines of the Romish Church, Dr. Milnor, although not called upon to bear a conspicuous part, took a very deep interest. His heart and his judgment were with the dissenting presbyters, Messrs. Smith and Anthon. He grieved more at the injury inflicted upon the entire cause of Protestant Christianity, by the bishop's determination to ordain Mr. Carey, than at the convulsion arising in his own denomination, from that outrageously high-handed proceeding;—"a convulsion," says Dr. Stone, "altogether unprecedented." In a letter to Bishop Smith, a low-churchman, of course, Dr. Milnor says:—

"We live in eventful times. The changes in opinion,—in too many instances, as I think, for the worse,—that are continually occurring around us, are not a little alarming. Recent developments here afford reason to believe that, to a greater extent than we imagined, the Oxford heresy has invaded this diocese. The noxious influence of the ——* has exceedingly corrupted the minds of our younger clergy and candidates for orders; and, indeed, I am grieved to the heart to find such a tendency to Romanism as prevails among some of the more advanced in years and standing. . . . The evangelical doctrines which some of us have supposed were plainly taught in our articles, more fully explicated in our homilies, and embodied in their life-giving spirit in our liturgy, are now to be superseded by the dogmas of the school at Oxford. The great principle of justification by faith is, by many, virtually abandoned, and that of baptismal justification adopted in its stead. God is impiously confined, in his communication of grace, to the channel of the sacraments; and a most unwarrantable denial of covenanted mercy to all but the members of a Church enjoying the Episcopal succession is insisted on. I confess I am grieved and alarmed beyond measure, and especially since our Convention, which has just adjourned, and in which the proceedings in the case of young Carey have been sustained by a large majority of the clergy, and by an unexpectedly large majority of the laity. You will, no doubt, in the secular papers of the past week, see the full details of our stormy session; particularly the melancholy exhibition of passion, on the part of our bishop, near its close."—Pp. 571-2.

Truly that was a "melancholy exhibition." The "secular papers" spread out its details with minute exactness, and many of them with commentaries well calculated to bring the religion of Christ into contempt. A scene of more painful interest soon followed; and the good rector of Saint George's passed through what was, beyond question, the deepest affliction of his ministerial life. In little more than a year after the above "melancholy exhibition," the bishop referred to was brought to trial, on charges of immorality and impurity, found guilty, and suspended. On this trial Dr. Milnor was summoned as a witness to an important transaction, in which he had borne a part. He obeyed the summons with unfeigned reluctance, whatever the friends of the accused may have insinuated to the contrary. He told his story with simple brevity. He was cross-exa-

* Qu. ? Bishop ? or P. E. Seminary ?

mined by the lawyers, and by several of the bishops who composed the court, long and vexatiously. Attempts were made to shake his credibility as a witness, on the score of failing memory, or intentional misrepresentation. Unkind and cutting reflections were made upon the course of conduct which he felt under obligation to pursue. Two of the bench of bishops allowed themselves to indulge in sneering remarks relative to his testimony on the trial, and published opinions, in which the respect due to age and common courtesy were alike forgotten. Dr. Milnor, of course, felt these things keenly. He was strongly urged to reply publicly. He could have done so with most withering effect. He declined; and we regard it as the loveliest trait in his amiable character, that he chose to suffer in the tenderest point,—to be held up to the world as a false accuser, if not as a perjured witness, for all who testified on the trial were sworn,—rather than to be the means of prolonging a controversy which was making the Church of Christ, and more especially that denomination to which he belonged, a hissing and a by-word.

But his record is on high. He has passed away from the toils and conflicts of earth; and, without adverting to his efficient labours in the cause of the American Bible Society, the Tract Society, and other benevolent institutions, we are compelled to bring this article to a close.

“Servant of God! well done!”

ART. V.—PLAN AND STRUCTURE OF THE BOOK OF ECCLESIASTES.

SECOND PAPER.

[Modified from the German of VAHINGER, in the “*Theologische Studien und Kritiken*” for July, 1848.]

THIRD DISCOURSE.*

THEME, (chap. vi, 1,—viii, 15,)—“Inasmuch, therefore, as the faults of others, or our own, often embitter or destroy our enjoyment of the blessings God bestows, we should strive to avoid the common folly, and seek true enjoyment of life in a higher way, by the aid of true wisdom.”—In three subdivisions:—

Subdivision I., (vi, 1–12.) “Earthly blessings cannot afford the true happiness, since, for the most part, men are not even allowed to enjoy them.”—In two strophes:—†

* Ewald continues the 3d Discourse up to vi, 9, commencing the third at vi, 10:—Köster begins the 3d at vi, 13.

† This subdivision, like III., (page 178,) has but two strophes.

Strophe 1. "A man may be rich, honoured, blessed with children, and may live to great age, without real enjoyment,—God preventing, as it were, his delighting in these things; and this disappointment is heightened by the want of any hope in the future," (vi, 1-6.)

(a) "The rich only gather for others," (verses 1, 2.)

1. "There is an evil which I have seen under the sun, and it is common among men:
2. A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil disease."

(b) "All outward blessings may be preserved without inward," (verses 3-6.)

3. "If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial; I say, that an untimely birth is better than he.
4. For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness.
5. Moreover he hath not seen the sun, nor known anything: this hath more rest than the other.
6. Yea, though he live a thousand years twice told, yet hath he seen no good: do not all go to one place?"

Strophe 2. "This sad experience is caused partly by insatiable cravings, and partly by unwillingness to submit to the divine order of things," (vi, 7-12.)

(a) "The divine order designs enjoyment as the reward of toil. But the fool reverses this order, and toils only to desire for more," (verses 7-9.)

7. "All the labour of man is for his mouth, and yet the appetite is not filled.
8. For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living?
9. Better is the sight of the eyes than the wandering of the desire: this is also vanity and vexation of spirit."

(b) "God knows what is best for man: but the fool, discontented, rebels against the divine order," (verses 10-12.)

10. "That which hath been is named already, and it is known that it is man: neither may he contend with him that is mightier than he.
11. Seeing there be many things that increase vanity, what is man the better?
12. For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?"

Subdivision II., (vii, 1-22.) "To avoid these evils, we should strive after true wisdom, and, under its guidance, seek the way to enduring happiness."—In three strophes:—

Strophe 1. "The just, knowing the emptiness of earthly pleasure, despises, in earnestness of soul and temperance of life, the joy of fools," (vii, 1-7.)

(a) "The wise, just man turns from hollow joy to that which is intrinsically valuable," (1-4.)

1. "A good name is better than precious ointment: and the day of death than the day of one's birth.*
2. It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart.
3. Sorrow is better than laughter: for by the sadness of the countenance the heart is made better.
4. The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth."

(b) "So he abandons corrupting associations," (verses 5-7.)

5. "It is better to hear the rebuke of the wise, than for a man to hear the song of fools.
6. For as the crackling of thorns under a pot, so is the laughter of the fool: this also is vanity.
7. Surely oppression maketh a wise man mad; and a gift destroyeth the heart."

Strophe 2. "Feeling his dependence on an All-wise Disposer, who will finally do all things well, the wise man secures peace of mind by acquiescing in the inscrutable arrangements of God," (vii, 8-14.)

(a) "He patiently trusts Divine Providence, and therefore has no fault to find," (verses 8-10. Cf., vi, 9-12.)

8. "Better is the end of a thing than the beginning thereof: and the patient in spirit is better than the proud in spirit.
9. Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.
10. Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this."

(b) "Wisdom, guiding him in the dark way, is a substitute for all earthly good," (verses 11-14. Cf., vi, 7-9.)

11. "Wisdom is good with an inheritance: and by it there is profit to them that see the sun.
12. For wisdom is a defence, and money is a defence: but the excellency of knowledge is, that wisdom giveth life to them that have it.
13. Consider the work of God: for who can make that straight, which he hath made crooked?
14. In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him."

Strophe 3. "The unequal distribution of earthly goods, the disproportion between desert and enjoyment, and the sense of ill-desert in himself, produce in the wise man an humble fear of God, which makes many rough places of life smooth," (vii, 15-22.)

(a) "In the danger of exaggerating desert or ill-desert, it is best to preserve the happy mean," (verses 15-18.)

* The *proverb* indicates the beginning of the subdivision.

15. "All things have I seen* in the days of my vanity; there is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness.
16. Be not righteous over-much; neither make thyself over-wise: why shouldst thou destroy thyself?
17. Be not over-much wicked, neither be thou foolish: why shouldst thou die before thy time?
18. It is good that thou shouldst take hold of this: yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all."

(b) "The wise man, fearing God, may bear with the infirmities of others, and even endure insult unmoved," (verses 19-22.)

19. "Wisdom strengtheneth the wise more than ten mighty men which are in the city.
20. For there is not a just man upon earth, that doeth good, and sinneth not.
21. Also take no heed unto all words that are spoken; lest thou hear thy servant curse thee.
22. For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others."

Subdivision III., (vii, 23—viii, 15.) "We should seek to escape the snares of folly, (vii, 26,) to avoid doing evil, (viii, 5,) to fear God, (viii, 12,) and thus finally to enjoy the blessings of life in innocence and quiet, with the favour of God." The means of doing this are shown in three strophes:—

Strophe 1. "By spurning all impure seductions," (vii, 23-29.)

(a) "These seductions are dangerous, even to the wise," (verses 23-26.)

23. "All this have I proved by wisdom: I said, I will be wise; but it was far from me.
24. That which is far off, and exceeding deep, who can find it out?
25. I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness:
26. And I find more bitter than death the woman whose heart is snares and nets, and her hands as bands: whoso pleaseth God shall escape from her; but the sinner shall be taken by her."

(b) "Few have resisted them, and thus preserved the original purity designed by God," (verses 27-29.)

27. "Behold, this have I found, saith the Preacher, counting one by one, to find out the account;
28. Which yet my soul seeketh, but I find not: one man among a thousand have I found; but a woman among all those have I not found.
29. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions."

Strophe 2. "By obeying men in authority, according to time and circumstances, inasmuch as the haughtiest rulers are as powerless against the Divine order as restless agitators," (1-8.)

* The formula of introduction, "*I have seen*," indicates the beginning of the strophe.

(a) "The wise man avoids rebellion as the bane of peace," (verses 1-4.)

1. "Who is as the wise man? and who knoweth the interpretation of a thing?
A man's wisdom maketh his face to shine, and the boldness of his face shall be changed.
2. I counsel thee to keep the king's commandment, and that in regard of the oath of God.
3. Be not hasty to go out of his sight; stand not in an evil thing; for he doeth whatsoever pleaseth him.
4. Where the word of a king is, there is power: and who may say unto him, What doest thou?"

(b) "Confident that crime will in due time meet its just desert, he submits to evils that are unavoidable," (verses 5-8.)

5. "Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment.
6. Because to every purpose there is time and judgment, therefore the misery of man is great upon him.
7. For he knoweth not that which shall be: for who can tell him when it shall be?
8. There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it."

Strophe 3. "By firmly trusting the Divine justice, even in the face of its mysterious delays, knowing that piety and impiety will alike meet right rewards." (9-15).

(a) "True, rulers often rule only for evil, and the wicked dead are praised while the just are forgotten," (verses 9, 10.)

9. "All this have I seen, and applied my heart unto every work that is done under the sun: there is a time wherein one man ruleth over another to his own hurt.
10. And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this is also vanity."

(b) "Still, in spite of this apparent disproportion between desert and enjoyment, it is well with the good, and not well with the wicked," (verses 11-14.)

11. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.
12. Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him:
13. But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God.
14. There is a vanity which is done upon the earth; that there be just men, unto whom it happeneth according to the work of the wicked; again, there be wicked men, to whom it happeneth according to the work of the righteous: I said, that this also is vanity."

(c) Hence, as before, the conclusion is, that "an innocent enjoyment of life, amid its weary toils, is the highest earthly good," (verse 15.)

15. "Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun."

Taking the third discourse as a whole, its scheme of structure by strophes, &c., is as follows:—

Subdivision I.	6,	6,	"	= 12 verses.
Subdivision II.	7,	7,	8	= 22 verses.
Subdivision III.	7,	8,	7	= 22 verses.

In all, fifty-six verses.

In this, as in the former discourses, we find the phrase, "*this is also vanity*," repeated, (chap. vi, 2, 9; viii, 10, 14.) The question, "*what profit hath a man?*" is repeated also, (chap. vi, 8, 11.) And, like the others, this discourse ends with the exhortation *to enjoy life*, (chap. viii, 15.) And, finally, it, like them, closes without a satisfactory and complete conclusion, by proposing a new problem, (chap. viii, 14,) namely, that "*there be just men unto whom it happeneth according to the work of the wicked; and wicked men to whom it happeneth according to the work of the righteous.*" There is decided discord of thought and feeling between the 13th and 14th verses of chap. viii. But by recurring to chap iii, 16, 17, and comparing that passage with chap. viii, 12, 13, we see plainly that the sentiment is rapidly tending to its development in the doctrine, that *all these wrongs will be made right hereafter*. And this conclusion is strengthened in anticipation by the reiterated utterances of experience, declaring that they are not, and cannot be, made right *here*.

FOURTH DISCOURSE.*

THEME. "Since, therefore, we cannot fathom the Divine allotments, our minds can only find rest in wisdom and the fear of God: and our highest earthly good lies in enjoying the Good and the Beautiful which He bestows, especially in youth and manhood. And this the more, when we meditate upon the retributions of eternity, or, apart from that, upon a joyless old age." (Chap. viii, 16; xii, 8.)—In three subdivisions:—

Subdivision I., (viii, 16; ix, 16.) "The government of God in its allotments to men is inscrutable. Conclusion drawn from this."—In three strophes:—

Strophe 1. "It is undeniable, that in this life the wicked fare as well as the good; and this is 'an evil' among men," (viii, 16; ix, 3.)

(a) "Even the sage is puzzled by the mysterious workings of the Divine power," (ch. viii, 16, 17.)

16. "When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also there is that neither day nor night seeth sleep with his eyes:)

* Ewald also begins the Fourth Discourse at this point.

17. Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek it out, yet he shall not find it: yea further; though a wise man think to know it, yet shall he not be able to find it."

(b) "As God's allotments in this life are made without regard to men's moral character, men indulge in sin and in false security." (ix, 1-3.)

1. "For all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, are in the hand of God; no man knoweth either love or hatred by all that is before them.
2. All things come alike to all: there is one event to the righteous and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath.
3. This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead."

Thus the sentiment that was vaguely hinted at in iii, 16; iv, 1; vii, 15, and was distinctly stated in viii, 14, is now made the definite starting-point of the Fourth Discourse.

Strophe 2. "But this painful fact should not cause disgust with life: for life is better than death, which, after all, we must meet at last. It should rather stimulate us to right enjoyment and activity." (ix, 4-10.)

(a) "Death, which comes to all, is dark and dreary. Life, with all its distresses, is a precious gift,"* (verses 4-6.)

4. "For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.
5. For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten.
6. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun."

(b) "The social duties of life should be performed, and its pleasures enjoyed, in cheerful activity. There will soon be no place for either duty or activity," (verses 7-10.)

7. "Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.
8. Let thy garments be always white; and let thy head lack no ointment.
9. Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that is thy portion in this life, and in thy labour which thou takest under the sun.
10. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

Strophe 3. "True, the *results* of our activity and wisdom are not in our own power. But the man who seeks to do his duty

* The opposite side of the picture was presented in iv, 3.

faithfully, will not lose his labour: and its fruits are reaped even here, when time and circumstances favour." (ix, 11-16.)

(a) "The results of all our efforts depend on events. A sudden calamity may destroy all our wisest plans," (verses 11, 12.)

11. "I returned and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

12. For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them."

(b) "Yet wisdom is precious, and may, when God will, raise us to the highest elevations," (verses 13-16.)

13. "This wisdom have I seen also under the sun, and it seemed great unto me:

14. There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

15. Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.

16. Then said I, Wisdom is better than strength: nevertheless, the poor man's wisdom is despised, and his words are not heard."

Subdivision II., (chap. ix, 17—x, 20.) "The Divine allotments considered more closely. The impression that they are *arbitrary* is weakened by various lessons which practical wisdom teaches."—In three strophes:—

Strophe 1. "Wise and patient calmness is, after all, the best means of meeting the insolence of fools and wicked men." (ix, 17—x, 4.)

(a) "The power of fools often overthrows the counsels of the wise," (ix, 17—x, 1.)

17. "The words of wise men are heard in quiet more than the cry of him that ruleth among fools.

18. Wisdom is better than weapons of war: but one sinner destroyeth much good.

1. Dead flies cause the ointment of the apothecary to send forth a stinking savour; so doth a little folly him that is in reputation for wisdom and honour."

(b) "Yet the wise man, in conscious superiority, can afford to be calm when a fool holds higher place," (x, 2-4.)

2. "A wise man's heart is at his right hand; but a fool's heart is at his left.

3. Yea also, when he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool.

4. If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences."

Strophe 2. "Though the unworthy often hold high place, while the worthy are in obscurity, these evils are not to be rectified by force, but by wisdom." (x, 5-11.)

(a) "The ignorant are often exalted: the good abased," (verses 5-7.)

5. "There is an evil which I have seen under the sun, as an error which proceedeth from the ruler.
6. Folly is set in great dignity, and the rich sit in a low place.
7. I have seen servants upon horses, and princes walking as servants upon the earth."
- (b) "Yet forcible and untimely changes are dangerous: wisdom alone should undertake reforms, according to the fitness of time and events," (verses 8-11.)
8. "He that diggeth a pit shall fall into it: and whoso breaketh an hedge, a serpent shall bite him.
9. Whoso removeth stones shall be hurt therewith; and he that cleaveth wood shall be endangered thereby.
10. If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct.
11. Surely the serpent will bite without enchantment; and a babbler is no better."

Strophe 3. "That senseless and wicked men should make the land groan with their follies and vices is indeed a bitter evil: yet the wise man will move cautiously, and bide his time."
(x, 12-20.)

- (a) "The wisdom of the wise contrasted with the folly of fools," (verses 12-15.)
12. "The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself.
13. The beginning of the words of his mouth is foolishness: and the end of his talk is mischievous madness.
14. A fool also is full of words: a man cannot tell what shall be; and what shall be after him who can tell him?
15. The labour of the foolish wearieth every one of them; because he knoweth not how to go to the city."
- (b) "Unhappy is the land whose rulers are debauched and senseless; but such government will in due time decay: the wise man *waits*," (verses 16-20.*)
16. "Wo to thee, O land, when thy king is a child, and thy princes eat in the morning.
17. [Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!]
18. By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.
19. A feast is made for laughter, and wine maketh merry: but money answereth all things.
20. Curse not the king, no, not in thy thought; and curse not the rich in thy bed-chamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter."

Subdivision III., (chap. xi, 1—xii, 8.) *Final conclusion and exhortation.* "It is true, then, that all depends upon time and events; but man can pave the way to happiness, and, by wise forethought, make preparation for time and events. It is his duty, then, and

* Verse 17, which breaks the connexion of thought, is probably a later interpolation.

highest wisdom, to make good use of life before the heaviness of age comes upon him, and to prepare himself for a blessed future beyond the grave." (xi, 1—xii, 8.)

Strophe 1. "He should be benevolent, and, at the same time, active in his calling." (xi, 1-6.)

(a) "Do good while thou canst: thou knowest not what fruit it may bear thee hereafter," (verses 1-3.)

1. "Cast thy bread upon the waters: for thou shalt find it after many days.
2. Give a portion to seven, and also to eight: for thou knowest not what evil shall be upon the earth.
3. If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be."

(b) "Be active in labour: he who sows not, cannot expect to reap," (verses 4-6.)

4. "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.
5. As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all.
6. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

Strophe 2. "He should enjoy life,—but yet thoughtfully and virtuously." (xi, 7-10.)

(a) "Life is sweet, and days of darkness approach: enjoy the light, therefore, in cheerfulness of heart," (verses 7, 8.)

7. "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun:
8. But if a man live many years, and rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh is vanity."

(b) "Youth is the time for pleasure. Enjoy it: but remember that a retributive eternity lies beyond," (verses 9, 10.)

9. "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.
10. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity."

Strophe 3. "He should serve God in *youth*, and serve him sincerely." (xii, 1-7.)

(a) "Only a piety continued from youth up can console the cheerless hours of approaching age," (verses 1-5.)

1. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

2. While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain :
3. In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,
4. And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low ;
5. Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail : because man goeth to his long home, and the mourners go about the streets."

(b) "And nothing but the fear of God can help when the spirit must return to Him who gave it," (verses 6, 7.)

6. "Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.
7. Then shall the dust return to the earth as it was : and the spirit shall return unto God who gave it."

Taking the Fourth Discourse as a whole, its scheme of structure is as follows, namely :—

Subdivision I.	5	,	7	,	6	=	18 verses.
Subdivision II.	6	,	7	,	9	=	22 verses.
Subdivision III.	6	,	4	,	7	=	17 verses.

In all, fifty-seven verses. The formula, "*this is vanity*," occurs in xi, 8, 10. The query, "*What profit ?*" is answered in x, 10. The exhortation "*to enjoy life*," occurs in ix, 7, 9, and is developed fully in xi, 7-12; xii, 1, et seq.

And, as before, in the third subdivision, a thought is presented, (xi, 9,) which needs to be further unfolded. Beholding the goods of this life so mysteriously distributed, (vii, 15; viii, 14,) the Preacher had despaired of seeing rewards and punishments allotted according to merit and demerit here on earth, (iii, 16,) while gloom and darkness hung over the future life, (iii, 21; ix, 5, 10.) But now he glances beyond that dreary abode of darkness in the future, and catches a glimpse of the future judgment. This thought, however, is barely suggested, (xi, 9;) its full exhibition, which is necessary to the complete harmony of the whole book, is reserved for the

CONCLUSION.

The conclusion (xii, 8-14) contains three parts, of which the first (verse 8) contains the *argument* of the whole work; the second (verses 9-12) its *commendation*; the third (verses 13, 14) its whole *aim and object*.

I. *Argument*. Reviewing now the whole ground, it is summed up in the formula before used so often :—

8. "Vanity of vanities, saith the Preacher : all is vanity."

II. *Commendation.* The representations of the book are true, and made by a wise teacher.

9. "And moreover, because the Preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order, many proverbs.
10. The Preacher sought to find out acceptable words: and that which was written was upright, even words of truth.
11. The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd.
12. And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh."

III. *Its aim and end.* The sum of all is, "Fear God, and prepare for his coming judgment."

13. "Let us hear the conclusion of the whole matter; Fear God and keep his commandments: for this is the whole duty of man.
14. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

I may now express a trust that the plan here presented gives a just view of the form and structure of this remarkable book. The more closely it is compared with the text itself, the more fully it will appear, I hope, that it is developed naturally from the text, and not arbitrarily foisted upon it.

The Four Discourses all treat of one main theme, namely, that the life and labours of man are, in themselves, vain and unsatisfactory; that success and failure depend upon circumstances,—or, in other words, upon the inscrutable arrangements of God; and that resignation to his will, combining as much innocent enjoyment with as little pain as possible, and depending on wisdom, goodness, and the fear of God, is the only true aim of life. But as no man *can* secure enjoyment for himself, there must be a future retribution, when the justice so long and vainly yearned for on earth shall at length be realized. The *first* discourse begins with a plaintive lamentation, and sinks gradually into the deepest tone of despair over the fruitless efforts of the noblest men, finding all wisdom and all labour to be naught but vanity. And if this stumbling-block is removed in the *second*, so many new proofs of the vanity of man arise, that it is only after repeated struggles that the Preacher brings out the exhortation to "enjoy life." The new doubts again are resolved in the *third* discourse: but here arises the most trying and critical difficulty of all, namely, that the distribution of the goods of life among men on earth is so utterly out of harmony with their moral character. In the *fourth* discourse this difficulty is removed,—first, partially, by the thought that the most loathed life is better than death; and

second, completely, by the doctrine of a future retribution, which, in the *conclusion*, is stated in the broadest and most distinct terms. The high poetic strain which ends the poem, furnishes the keynote to its entire harmony.

ART. VI.—THE PREPARATION FOR CHRISTIANITY IN THE HISTORY OF THE WORLD, A PROOF OF ITS DIVINE ORIGIN.

§ 1.—*The Relation of Christianity to the History of the World.*

IN order to understand fully the world-historical importance of Christianity, and the influence which it has exerted upon humanity, it is necessary to have an idea of the external and internal condition of the time in which it made its appearance, particularly in a moral and religious point of view. Although our holy religion, like its Founder, is of divine origin,—a new creation, a miracle in history,—its appearance was nevertheless *prepared* by the previous course of events. Our Saviour could only be born in the Jewish nation, and he could only appear at the period in which he did appear. For God is a God of order; and as Christianity is destined for men, it must have, like Christ, along with its eternal, divine character, also a temporal and human nature,—and whilst heaven is its Father, earth must be its mother. As such, however, it cannot but be subject to the laws of development, and to the conditions of time. That it might fall as a good seed into the soil of history, that soil had first to be ploughed and properly prepared. All this is very plainly implied in the words of the apostle:—"When the *fulness of the time* was come, God sent forth his Son, made of a woman, made under the law."*

This historical preparation of Christianity we must find principally, but *not exclusively*, in the chosen people, and the sacred records of its religion. For Christ is the light and star, the centre and turning-point, of the *whole* history of the world. The entire development of mankind, particularly of the religious consciousness of all nations, before His coming, was a preparation for His entrance into the world, a voice in the wilderness:—"Prepare ye the way of the Lord, make straight in the desert a highway for our God." And the entire history of mankind, after Christ's coming, is, in its

* "Ὅτε δὲ ἦλθε τὸ πλήρωμα τοῦ χρόνου, &c.: Gal. iv, 4: cf. Ephes. i, 10, and the word of the Lord, Mark i, 15: πεπλήρωται ὁ καιρὸς.

ultimate import, an extension of his kingdom and glorification of his name. Only from this point of view is it possible to reach a truly profound and complete understanding both of the old world, which Christianity overthrew, and of the new one, which it built upon its ruins.

In addition to the Jews, it was particularly the *classic* antiquity which paved the way for Christ's coming. There were, so to speak, three chosen nations in the old world,—the *Jews*, the *Greeks*, and the *Romans*; as also three cities to which a peculiar importance was attached,—Jerusalem, Athens, and Rome. The Israelites were elected for eternal things, the Greeks and Romans for temporal; but time must serve eternity, and earth carry out the designs of heaven. "Greek cultivation," says Dr. Thomas Arnold, "and Roman polity, prepared men for Christianity." The great historian, John Von Müller, confessed, towards the end of his life,—“When I read the classics, I observed through all of them a wonderful preparation of Christianity: everything suited exactly the design of God, as proclaimed by the Apostles.”

It is easy to see that this fact, if it could be fairly established, must form one of the most convincing arguments for the truth and divine origin of Christianity; and it is with this end in view that we attempt to describe in detail the intellectual, moral, and religious condition of the world at the period when “the Word became flesh.”

§ 2.—*Judaism and Heathenism.*

But although both religious systems of antiquity prepared the way for Christianity, they did it in a different manner, and this difference we must first bring to view in a general way.

Judaism was the religion of positive, direct *revelation*, in word and deed,—a gradual condescension and self-manifestation of the only true God to his chosen people in law, prophecies, and types, which all bore witness to Christ. Here, therefore, the process proceeded from above; God entered into a nearer and nearer relation to man, until finally he became man himself, and assumed, in Christ, forever, our whole nature, body, soul, and spirit, into the most intimate union with his divinity. Heathenism, on the other hand, is, generally speaking, *nature left to itself*,—the development of fallen humanity in the pursuit of God, under the general guidance of providence, to be sure, but still without the special aid of revelation or of a communication of divine life. This the Apostle seems to intimate, when he says of the heathen, that God in times past suffered them “to walk in their *own ways*.” (Acts xiv, 16.) The same idea he expresses more definitely in Acts xvii, 26, 27 :—“God hath made of

one blood all nations of men for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; *that they should seek the Lord, if haply they might feel after him and find him*, though he be not far from every one of us." Here, therefore, the preparation of the true religion proceeds from below. In Greece and Rome, with which we are now more particularly concerned, human strength was to show what it was able to perform in the state of depravity, and to prove, finally, that even the highest degree of natural culture cannot possibly satisfy the infinite desires of man's mind and heart, but serves rather to make them felt more sensibly, and thus to show the absolute need of a supernatural redemption. From this difference between the Jewish and the Pagan religion, it follows that the first was more a *positive*, the second more a *negative* preparation for Christianity. Judaism was the only true religion before Christ, and could therefore only be abolished in its temporal, particularistic form; while its divine contents were preserved and taken up into Christianity. The Saviour did not come to destroy the law or the prophets, but to fulfil them. Matt. v, 19. Heathenism, however, is in its moral and religious substance a corruption of the original consciousness of God; a deification of nature and man,—consequently, error and depravity. Christianity, therefore, is opposed to it in principle, as a specifically different system.* The Old-Testament religion, in passing over to Christianity, fulfilled only its own meaning, and followed its inmost aim; whilst heathenism had to go through a radical revolution, and to abandon itself, in order to reach the truth as it is in Jesus.

This representation, however, does not cover the whole ground. The two religious systems under consideration must be viewed also in a different and seemingly opposite aspect.

For in the first place we find that Judaism, along with the pure development of divine revelation, embodied also (particularly after the extinction of prophecy, and, in its general state at the time of Christ's birth, in the form of Pharisaism, Sadduceeism, and Essenism) more or less human error and corruption, and thus far it was also a *negative* preparation for Christianity. Against this part of Judaism we find, therefore, Christ and the Apostles just as decidedly opposed as against heathenism.

Heathenism, moreover, was not *absolutely* without God—was not mere error. It still retained, although in a darkened and corrupt form,

* Compare, for instance, Matt. vi, 7, 8, 32; Rom. i, 18-32; Ephes. ii, 11-13; where the heathen are represented as without God and without hope in this world; Ephes. iv, 17-19; Gal. iv, 8; Acts xxvi, 18; where the heathen state is declared to be a state of darkness and of the power of Satan. Acts xvii, 30; 1 Peter iv, 3-5.

some consciousness of God, which is always a manifestation, and, as far as it goes, a presence of God in the human mind. It had a religious want, and religious susceptibilities; and could, therefore, be reached by the influences of the gospel. Plutarch, himself a heathen, says beautifully and truly, "There has never been a state of Atheists. If you wander over the earth you may find cities without walls, without king, without mint, and without theatre; but you will never find a city without God, without prayer, without oracle, without sacrifice. There may be a city without foundation, rather than that a state could maintain itself without the belief in gods. This is the bond of all society, and the stronghold of all legislation." We can trace in heathenism the relics of the divine image in which man was created, an echo and certain dark recollections of the original communion of man with God, and of that general revelation preceding the calling of Abraham. The myths of the *Avatars*, of the descending of gods upon the earth, of their union and intermarriage with mortal men, of Prometheus's fall, sufferings, and ultimate deliverance, &c., are dark and fleshly anticipations of the mystery of incarnation and redemption. Instead of furnishing an objection to the truths of Christianity, they go rather strongly to confirm them, and to show that Christianity is founded in the deepest wants of human nature, as they were felt by all nations from the beginning. Especially in the religion, science, and art of the *Greeks* and *Romans* we must acknowledge scattered beams of truth; those "*testimonia animæ naturaliter Christianæ*," to speak with Tertullian, that is, the testimonies of the soul of man, which is destined for Christianity, a working of the Logos before his incarnation, (*λόγος ἄσαρκος, λόγος σπερματικός.*) Consequently, there must be there, also, elements of *positive* preparation for Christianity. For God never left himself "without witness," (Acts xiv, 16, 17;) he has revealed himself also to the heathen, partly in the works of nature, in which the reflecting mind can and ought to see his "eternal power and godhead, so that they are without excuse," (Rom. i, 19-21;) partly in the inward reason and conscience, so that the Gentiles, having not the written law of Moses, are "a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Rom. ii, 14, 15. Therefore St. Paul, when proclaiming to the Athenians the "unknown God," to whom they had built an altar, thus testifying their unsatisfied religious wants, did not hesitate to cite with approbation the passage of a heathen poet, Aratus, on the indwelling of God in man, and to adduce it as proof that it was possible to seek and to find God. Acts xvii, 27, 28. Ac-

according to St. John, the Logos shone already before his incarnation, "in darkness,"—that is, in the whole of humanity lying in sin and error,—and "lighted every man that cometh into the world," (John i, 5, 9, 10.) The Lord himself acknowledges the religious susceptibility of the heathen, and holds them up sometimes to the Jews in order to put them to shame. Of the heathen centurion at Capernaum, he says:—"Verily I say unto you, I have not found so great faith, no, not in Israel," (Matt. viii, 10; Luke vii, 9;) and to the woman of Canaan, who cried for help so urgently, and still so humbly: "O woman, great is thy faith: be it to thee even as thou wilt." Matt. xv, 28.*

There are, therefore, in spite of the essential difference between Judaism and Heathenism, some connecting links between them, and we may understand how both religions, just at the time of Christ's coming, could amalgamate to some extent; as, for instance, in Alexandria, in the school of Philo. These efforts, however, proved a failure, of course. Only a new spiritual creation could break down the partition wall between the Jews and Heathen, change their deadly hatred into brotherly love, satisfy the deepest desire of both, and thus dig a new bed for the stream of history.

We may well compare Heathenism to the starry night, full of darkness, but also of foreboding and unsatisfied longing; Judaism, to the aurora, full of cheerful hope and fresh courage of faith; Christianity, to the clear day, before which both stars and aurora lose their light and splendour.

We have then to consider the preparation for Christianity—first, in Heathenism; secondly, in Judaism; and, thirdly, in the contact of the two.

I. PREPARATION FOR CHRISTIANITY IN THE HEATHEN WORLD.

(A.) GREECE.

§ 3.—*Greek Literature in its Relation to Christianity.*

In Greece, emphatically the classic soil of antiquity, science and the fine arts first assumed an independent form, and unfolded themselves in a natural way, as far as possible, without a supernatural revelation. The living spirit of its rich and original literature survived the destruction of its national independence; vanquished by the overbearing power of Rome, it achieved a more glorious and permanent victory over its imperious foe, in the sphere of mind. Nor has its influence been in the least diminished by the lapse of ages; in all times it has been regarded as

* Compare also the parable of the merciful Samaritan, by which the Lord intended to humble the Jews, who believed themselves to be the only pious people, (Luke x, 30, ff.;) also passages like Matt. viii, 11, 12; John x, 16; xi, 52; xii, 20, 21, 32.

the necessary foundation of all higher mental culture. The chief source of this enduring power lies in the classic beauty of its forms. The language, in itself considered, is the most perfect and harmonious ever written or spoken by man. And Christianity has endowed it with imperishable honour, by making it the organ of its highest truths; the language of Hellas was destined to form the "pictures of silver," in which the Gospel's "apples of gold" should be preserved for all generations. To effect this object, Providence so ordered events, that, when the Christian element entered the life of the world, the language of the Greeks was the language of the civilized world.* It was the peculiar mission of the Greeks, imposed by Providence, to construct a beautiful body for the abode of a beautiful soul,—to clothe living thought with its most appropriate expression,—in short, to unfold the idea of the beautiful. In philosophy, history, or rhetoric, the Grecian writers are the models of expression and of style. In this respect the Church Fathers, as well as the distinguished profane writers of all times—philosophers, orators, and poets—have bowed together in reverence before the intellect of Greece. And it was because the Greek mind had reduced the operations of reason to fixed laws, lying at the foundation of language, that the Logic and Dialectic of Aristotle exerted such a vast influence upon Christian theology, particularly under its scholastic form.

But not merely in a *formal* way, by furnishing a medium of communication, did Greece assist in removing the obstacles that opposed the introduction of Christianity: by the *contents* also of its literature it was divinely appointed to demonstrate the necessity of Christianity, and to herald its approach. The very writers who make the glory of Greece, furnish a graphic picture of human nature in its natural state, unenlightened by Revelation; humanity is their standing theme;—*γνῶθι σεαυτόν*, the problem of their philosophy. Even the gods of Greece are deified men, subject to human infirmities and human passions. Hence the study of Greek literature has been aptly called the study of the Humanities. But the idea of Christianity necessarily presupposes the existence of this human element sold in slavery to sin, which it seeks not to annihilate, but to redeem and sanctify. Rightly, then, does liberal education commence with the study of the classics, inasmuch as they lead the young student into the chambers of the heart, and show him his nature as it is. The object of the several institutions appointed to prepare the way of the Lord, must be reproduced in the life of each individual. As the educational discipline of the Old Testament dispensation, the

* Thus Cicero remarks, (*pro Archia*, c. 10 :) *Græca leguntur in omnibus fere gentibus, Latina suis finibus, exiguis sane, continentur.*

bitterness of repentance, and joyful yearnings for a Messiah to come, constituted the necessary conditions of a *practical* religious life; so the study of the classic languages and literature is absolutely requisite to a *scientific* apprehension of Christianity. If the light of a supernatural revelation, such as is presented to us in the Bible, had not disclosed the glories of the heavenly world, or if it were possible to regard sin simply as a limitation of human powers, necessarily inherent in what is finite, no lovelier scene of beauty could be conceived or imagined than the blooming flowers of humanity which flourished so vigorously on the classic soil of Greece—its bold, speculative philosophy, and its fresh, glowing art. Its history is indeed a smiling spring, a continual renewal of youthful beauty and freshness. It may not, therefore, seem accidental that Greece *begins* its history with the mythic youth Achilles, the creation of the greatest epic poet; and *ends* it with the actual youth of history, Alexander, pupil of the great philosopher Aristotle. Its literature and art are never “sicklied o’er with the pale cast” of melancholy, nor disfigured by any hideous portraiture of sin. The anguish of intensest pain, as sculptured in Laocoon and Niobe, is relieved by the harmonious proportions of the figures; and the spectator leaves the scene more deeply impressed with the beauty of the statues than with sympathy for the sufferers. Very appropriately sings the poet Lenau:—

Dass sie am Schmerz, den sie zu trösten
Nicht wusste, mild vorüber führt,
Erkenn’ ich als der Zauber grössten,
Womit uns die Antike rührt.”*

But Sin, like an adder in the grass, is most terrible when its insidious approaches are unseen: there is a Death—the wages of sin—whose aspect is most fearful when a smiling Cupid extinguishes the torch of life, and hides the corruption of the tomb by decorating it with flowers. Science and art furnish no elixir to counteract its venom. Christ alone, the sinless and the holy, the Prince of Life, can break its power and destroy its virulence. Like the flowers of the field, which to-day flourish, and wither to-morrow, the loftiest attainments and richest fruits of the human mind must decay beyond hope of

* Thus in modern times Goethe was a real Grecian. He presents us nature in all its loveliness, and would be one of the most attractive characters, if sin were no reality, or a mere shadow, serving to display the diversity of existence and the varied phases of human life. He, it is true, recognized the claims of Christianity, but regarded it not as the absolute religion, but as a most remarkable natural phenomenon. His spiritual home, especially after his return from Italy, was classic Paganism;—the god to whom he paid homage was Art and natural Beauty.

resuscitation, apart from His vivifying influence. The last days of Greece and its tragic dissolution furnish a mournful but forcible attestation of this truth. Its pristine glory had departed like a dream, leaving scarce its shadow behind; and when Christ became flesh, it was not a living body of beauty, but a putrefying corpse.

§ 4.—*Dissolution of the Grecian Spirit.*

With the death of Alexander the Great, the political and military power of Greece was broken. For a short time only the semblance of a republic was maintained by the Ætolian and Achæan confederacy. Rome extended her conquests, and no Miltiades, no Leonidas, no Aristides appeared to avert the storm. Distracted by internal dissensions, Greece fell an easy prey to the world-conquering power. Perseus, the last of the Macedonian kings, (168 B. C.,) graced as a captive the triumph of Emilius; and this humiliation was quickly followed by the abolition of the Achæan League and the razing of Corinth, 146 B. C. Thus, the national independence of Greece was destroyed, its political power crushed, and its noble sons, who survived the fate of their country, sunk into grief and despair. And so, when the Greek spirit had achieved its most brilliant triumphs in science and art, and was about to enjoy the fruits of its genius, it was cast out from its abode, a homeless wanderer. The creative period of Greek literature had passed away; the productions of the later artists and rhetoricians were characterized by a perverted taste; external pomp and empty declamation were preferred to richness of thought and natural simplicity of expression. Philosophy boldly contradicted the popular religion, snapped asunder the cords of faith which bound the people to their gods, and flung them upon the ocean of doubt. As early as the age of Socrates, the Sophists ventured to ridicule the traditions of antiquity, and to divest truth of its inward power. At a later period *Euhemerus*, of the Cyrenaic school, sought to account for the origin of the Greek Theogony on purely natural principles, in precisely the same way as in our times the Rationalist, Paulus, has explained away the miracles of the evangelical narratives. Even the great historian, *Polybius*, called the popular religion a fable, cunningly devised on the part of rulers, to secure the obedience of the *commune vulgus*; and the geographer, *Strabo*, who lived during the reign of the Emperor Augustus, deemed the juggleries of superstition the only adequate means of enforcing the duties of religion upon wives and the common people.

There reigned, among the superficially educated, systems of thought which tended to suppress the religious aspirations of man, and sap

the foundations of morality. In entire accordance with the frivolous spirit of the age, the *Epicurean* philosophy proclaimed pleasure (*ἡδονή*, the gratification of the sensual appetites,*) to be "the highest good;" remanded Providence to the regions of chance and human caprice;† and denied the immortality of the soul. In the religious faith of the people it perceived nothing but folly; in the Theogony of Homer and Hesiod, nothing but irrational fables. Such a system must have wrought with disastrous effect upon public morals; the age which countenanced it must have been ripe for dissolution. Not much better in its tendency was the system of the *New Academy*, founded by the skeptical Arkesilaus, (244 B. C.,) who, in opposition to Stoicism, denied the possibility of ever attaining to a clear knowledge and firm conviction of truth. Skepticism, however, carried out to its legitimate consequences, invariably terminates either in Nihilianism and Infidelity or in practical Epicureanism. In the question put to Christ by Pilate, (who may be considered the representative of a system of thinking then widely prevalent,) "What is truth?" we recognize not the intense longings of an honest mind after truth, but the heartless scorn of the infidel, who regards truth as a phantom. The witty Lucian, who lived in the second century, furnishes another specimen of the trifling levity which now characterized Grecian literature. This uncompromising enemy of Christianity, justly styled the Voltaire of antiquity, aimed the piercing shafts of his wit against the popular faith, which he regarded as a conglomeration of absurdities. Justinus Martyr, (A. D. 166,) speaking of the philosophers of his age, remarks:—"Most persons never think whether there be one God, or many Gods; whether there be an overruling Providence or none;—as if knowledge of these things had nothing to do with salvation. They even attempt to convince us that the Divinity may exercise a general Providence, but never directs his attention to me or to you, or to any individual. It is not at all necessary to pray, for everything created repeats itself in an eternal circle, by a fixed necessity of fate."‡

But the gloom of Pagan darkness was faintly illumined by the disciples of the Platonic and Stoic schools, who ventured to cultivate a better morality; and, as they stand in close relation to Christianity, we must direct our attention more particularly to the influence of their philosophy.

* Metrodorus, a friend of Epicurus, is not ashamed to acknowledge that the Epicurean philosophy allowed free indulgence of the passions.—Vide the proofs in *Ritter's History of Philosophy*, Part iii, p. 455. (1831.)

† Epic. ap. Diog. Laert., Book x, 133, ἀλλὰ τὰ μὲν ἀπὸ τύχης, τὰ δὲ παρ' ἡμῶν.

‡ Dial. cum Tryph. Jud. ad init.

§ 5.—Platonism.

Of all the systems of Grecian philosophy, Platonism unquestionably exercised the most commanding and salutary influence over public morals, and may be regarded as a schoolmaster to Christ, in the sphere of science. It leads us back to the most remarkable and venerable man of paganism, *Socrates*, who presents not only the most perfect pattern of a Grecian sage, but stands out, at the same time, as a prophecy reaching far beyond the narrow confines of his own age and nation. With a piercing irony he attacked the false wisdom of his contemporaries, their intellectual pride and frivolity, and humbly acknowledged the incapacity of human reason to satisfy the cravings of the soul. Instead of dwelling upon the goodness of his own nature, he looked into the supernatural world, and referred his deepest ideas to the actual operations of a good genius—the well-known *δαίμων*,—and taught his disciples to follow the impulses of the moral law divinely impressed upon the heart. The Platonic philosophy, which combined into an organic system the scattered precepts of Socratic wisdom, partook largely of an ideal character. Leading the soul from the transient phenomena of life to the mysterious depths of the enduring spirit, and unfolding the true glory of its divinely-allied nature, Plato rescued it from the prison-house of sense and sensuality, and inspired it with aspirations after the Good, the True, and the Beautiful. The “highest good” he recognized not in the gratifications of lust, but in the subordination of the appetites to reason, and in the practice of morality, which he divided into four departments, Wisdom, (*φρόνησις*,) Courage, (*ἀνδρία*,) Temperance, (*σωφροσύνη*,) Justice, (*δικαιοσύνη*,) In his view, the world held its course under the direction of a superintending Providence. Human life itself was not exposed to chance, but constituted a preparatory and purifying process for a better state of existence, in which virtue was to be rewarded and vice punished.* In such views, which may be considered prophetic of Christianity, the Christian historian must perceive palpable proofs of the effectual operations of the *λόγος* in paganism. Following the bent of his inventive genius, Plato transcended the confused sphere of the popular mythology, rejected the doctrine of a plurality of gods, and seems to have a faint presentiment of Unity in the Divine nature of the Father and Creator of the world, to know whom, he remarks, is a matter of immense difficulty, and who, when

* Compare the beautiful conclusion of the 10th Book of his *Politeia*, and many passages in the *Timæus*, the last and most genial dialogue of Plato; and on the whole subject, the interesting work of *Ackermann*, “*Das Christliche im Plato*.”

discovered, cannot be revealed to every man.* His sagacious judgment, however, induced him to shrink from the cold embrace of infidelity; his sympathy with the necessities of human nature, led him to acknowledge that the polytheistic mythology of his age sprang from the religious wants of the soul. It was not his object to annihilate the prevailing system of faith, but to disentangle its genuine import from the abuses into which it had fallen, and elevate it to a higher position. Thus Plutarch, who flourished toward the end of the first century of the Christian era, one of the most genial disciples of Plato, compares the old mythology to reflections of light upon dissimilar surfaces, or to the rainbow in relation to the sun. In accounting for its origin, he says: "We must not refer it to a superstitious reverence for the supernatural, nor, in the spirit of later infidelity, to the agency of purely natural causes, but to the harmonious co-operation of divine and human instrumentalities." Applying this principle to the explanation of the oracles, he affirms their divine authority without incurring the charge of superstitious attachment to their announcements. He does not, indeed, imagine that the poetical and prosaic contents of their revelations were verbally inspired, but that the oracles being first excited to activity by a divine impulse, they formed and proclaimed their responses in accordance with the laws of their being. In his views the innumerable gods of Greece must be regarded as various manifestations of the great original absolute Unity.

Still this dark presentiment of the divine oneness, as it meets us in the writings of Plato, though it must be allowed to be far superior to the prevalent notions of his age, cannot be compared with the doctrine of Monotheism, as revealed in the Jewish and Christian dispensations.†

We may now perceive how the Platonic philosophy, which sought to subordinate matter to spirit, by spiritualizing the common conceptions of religion, and presenting an ideal good worthy of the soul's homage, could not only prepare the way for the introduction of Christianity, but even induce its adherents to accept it, especially as the ideal they sought was converted into a fact in the person of Christ. This office it really did perform in the case of many distinguished Church Fathers, as Justin Martyr, Clement of Alexandria, Origen, and Augustine; in modern times, in men like Marsiglio Ficino of the sixteenth century, and Schleiermacher and Neander, of our own age.

* Thus the well-known sentence in *Timæus*, 28, c, τὸν μὲν οὖν, ποιητὴν καὶ πατέρα τοῦδε τοῦ παντὸς εὔπειν τε ἔργον, καὶ εὐρόντα εἰς πάντας ἀδύνατον λέγειν.

† Compare Vogt's *New Platonism and Christianity*, (Berlin, 1836.) p. 47. ff.

But whilst we acknowledge the salutary influence of Platonism, we must remember that the noblest productions of this philosophy are immeasurably inferior to the truths revealed in the Bible. As it failed to discern the true cause of moral corruption, it could devise no effective means for its removal. Plato, although he once declares (in a remarkable passage of his *Leges**) selfishness to be the greatest sin inherent in human nature, yet evidently confounds, upon the whole, the idea of sin with that of finiteness, assigns its locality to the body, makes it to be a matter of invincible necessity, and positively denies that an individual man can commit sin, in the exercise of free-will. Placing true piety in the power of grasping speculative truths, he draws an unwarrantable distinction between exoteric and esoteric religion, entirely opposed to the spirit of Christianity, and encourages intellectual pride, which is the very opposite of faith. In his Ideal Republic he assigns the most degraded position to the third class, in which the inferior elements of our nature (τὸ ἐπιθυμητικόν) predominate, composed of the *profanum vulgus*, whose proper business it is to minister to the natural wants of the two higher classes, comprising the warriors, whose duty is to cultivate the virtue of courage, and the philosophers, who rule the state, and to whom alone the power of logical reasoning has been imparted. But even the higher classes he deprives of the foundation of true morality, by allowing a *communio fœminarum*; and by transferring children to the hands of government, he disfigures the beauty of family life. Thus the Platonic theory of a republic, contracted within the limits of a particular nationality, and tending to identify morality with politics, stands in direct opposition to the Christian idea of God's kingdom.

Platonism, indeed, and heathen philosophy ended in the *Neo-Platonism*. This system of thinking, represented by Plotinus and Porphyry, added to Platonism the fantastic speculations of the Orient, and sought to check the progress of Christianity by spiritualizing the old heathen religion, and renewing its youth. It was the last struggle of pagan philosophy to retain its ascendancy—like the momentary flashing of the soul in the eyes of a dying man, it disappeared in the darkness of its own night. Human wisdom had exhausted its energies without discovering a remedy for the sickness of the soul—its arrogant presumption was brought to shame by the foolishness of the gospel of Christ, proclaimed by the despised fishermen of Galilee. All that can be affirmed of Platonism is, that it honestly sought the truth, but never found it.

* *L.* v, 731, c. ff.

(B.) ROME.

§ 6.—*Preparation for Christianity in the Universal Monarchy of Rome.*

The most ardent admirer of the Latin character must admit, that in scientific culture and artistic skill, the Grecians infinitely surpassed their conquerors. But whilst we acknowledge that Roman literature can claim no higher character than that of a successful imitation of the classic productions of Hellas, we must admit that in the cultivation of civil law, and in knowledge of government, the Romans stand pre-eminent. As the Grecian mind was naturally qualified to unfold the significance of the ideal world, so the Roman was endowed with practical powers to perfect the idea of the state, and of jurisprudence.* To the support of the state were directed all the energies of its citizens, who esteemed it an object worthy of their highest ambition. To secure the stability of government, religion and politics were closely interwoven; every trade and occupation of life was rendered sacred by the superintendence of some particular deity.† On this account, the religion of Rome has been reproachfully characterized as the religion of *utility*. The mighty empire of the seven-hilled city, consolidated by a complete system of laws, so admirably contrived that justice was equally distributed, has not only attracted the admiration of succeeding lawgivers, but has furnished all modern civilized nations with the fundamental principles of civil law.

It may be affirmed then, without exaggeration, that the Romans were naturally fitted to establish a universal empire, which, by uniting nations of diverse characters into one government, was destined, in the hands of Providence, to pave the way for the introduction of Christianity, and, when introduced, to accelerate its diffusion. For, unlike other systems of faith, which are restricted to the necessities of one or several nationalities, or of one particular period of the world's history, Christianity claims to be the absolute religion, which, overleaping the limits of a particular age or nation, labours to unite in one Christian family the entire human race. To prepare the way for the reception of this universal idea, and its realization, it was necessary that the partition walls which sundered nation from nation should be demolished, and the national vanity, which looked upon foreigners with contempt, be eradicated. Alexander, boldly pushing his triumphant march from West to East, and disseminating the literature of Greece, contributed to these ends, by uniting Asia and Europe in social and political intercourse. But the great

* In modern times, the German and English stand similarly related.

† Thus the Romans had a Dea Cloacina, a Juno Unxia, &c.

Roman empire, which, during the time of the Apostles, extended from the Euphrates to the Atlantic, and from the African desert to Northern Germany, served still more effectually to prepare the way for the spread of Christianity. Everywhere Roman laws were firmly established; at Rome, the Pantheon became the depository for the gods of all nations. In addition, it must be remembered, too, that the Greek language was as universally spoken by the learned, as, in the eighteenth century, the French in Germany, and, in our times, the English in North America.

And thus Christianity, when it came, secured the means of access to all nations, was protected by the civil law, and, in the universal character of Roman monarchy, formed a connecting point for the idea of Christian catholicity.* But the vast empire of Rome was destined to pass away. The Christian religion alone furnished the means which could dissolve the selfishness of man, and unite the human race in the bonds of faith and love.

§ 7.—*Internal Condition of the Roman Empire.*

Whilst the gigantic empire of Rome presented such an imposing appearance as a political structure, the degradation of private and public morals palpably foretold the approach of decay and dissolution. It may be affirmed, at least of the nations of antiquity, that the period of greatest prosperity marks the beginning of decline. The canker of moral disease was already preying upon the vitals of the empire; the influence of the poison could only be checked by the intervention of a new divine element. The empire might be compared to a huge body destitute of a living soul.

The Romans, indeed, were constitutionally more religious than the Greeks. Their religion stood in the closest connexion with their morality, and constituted its foundation. In the earliest ages of the republic they were characterized not only by a rigid discharge of civil duties, by strict fidelity to the State, by adherence to promises, and obedience to the laws, but also by purity in the family relation, in the exercise of parental discipline, and the observance of connubial chastity. But the destruction of Carthage and Corinth imparted new elements of moral character. Asiatic luxuries, Greek frivolity,—in short, the vices of the whole world,—seemed to congregate at Rome. The wealth of conquered nations was transported to the capital, and the lusts of the people excited by its seductions;

* Thus, in our own age, it is of immense importance for missions in Asia and Australia, particularly in India and China, that these last mentioned countries have been subordinated to the control of the English, who may be called the Christian Romans.

whilst the provinces were drained of their resources, the lower classes were oppressed by poverty. The bravery and fame of distinguished generals were sacrificed to pleasure; the talents of eminent civilians were prostituted to invent new means and incentives to sensuality. It is no wonder that, in the midst of such degradation, Brutus, the last specimen of old Roman character, questioned the existence of morality. On the battle-field at Philippi, whilst the republic was struggling in the death-agony, he looked up at the dark sky, (for the stars refused to behold the destruction of Roman liberty,) exclaiming, "O virtue, I once supposed thou hadst a being; now I see thou art a phantom!" and bared his bosom to the sword.

Yet the rulers maintained the observance of religious ceremonies; for religion and politics were so interwoven, that the prosperity of the one depended upon the purity of the other. They feared the common people as much as they despised them; and to bridle their passions and keep them in submission, they made use of the religious faith as a cunningly contrived superstition. Cicero remarks, that the haruspices, whose duty it was to foretell future events by examining the entrails of sacrifices, could not look at each other without laughing. Roman emperors, enervated by debauchery and swollen with wine, aspired to the dignity of gods, and compelled the senate to recognize their divinity. Sold to a tyrannical caprice which obeyed no law but selfishness, and to a military despotism which effectually crushed its liberties, Rome still affected to be free, and even rejoiced in its pretended freedom. Although it had some good emperors, as Titus, Trajan, Marcus Aurelius, and Antoninus Pius, their example served only to place in bolder relief the prevailing corruption,—their light, which temporarily illumined the surrounding darkness, was extinguished in the thick gloom now fast gathering upon Rome. After the death of Augustus the throne was generally disgraced by monsters in wickedness, by tyrants whose career was a tissue of prodigality, licentiousness, and cruelty, with a demoniacal misanthropy which delighted in the torments of its dying victims. And yet such emperors as Claudius, Caligula, Nero, and Heliogabalus, whose skirts were stained with blood, whose hearts were sinks of moral filth, compelled the senate to enrol their names in the number of the gods.* Thus the moral relations growing out of the constitution of things were inverted; to be enormously wicked seems to have been the best certificate of character—ridicule and contempt for religion were signs of genuine culture.

In attempting to form a just conception of the depravity prevalent

* According to Suetonius, (Domit. 13,) the emperor Domitian always commenced his letters to the senate with the preface, *Dominus et Deus noster hoc jubet!*

during the age of the emperors, imagination staggers, and we feel disposed to regard the statements of history as forgeries. But to be convinced of their absolute truth, the candid inquirer need but gaze at the pictures of vice drawn by the most celebrated and earnest-minded authors of Rome. In the satires of Persius and Juvenal, the immoralities of the age are lashed with an unsparing severity. Seneca, the philosopher, remarks, that the filthy streams of vice had flooded the country, and the purity and innocence of former days had vanished.* Tacitus, the greatest of Roman historians, begins his history, extending from the accession of Galba to the assassination of Domitian, by saying: "I enter upon a period rich in events, marked by civil wars, convulsed by dissensions, presenting a horrible appearance, even in time of peace."† In the third book he remarks:—"Besides the multiplied accidents of human agency, there were signs in heaven and upon earth—lightning flashed over the sky, various omens, lucky and unlucky, doubtful and clear, foretold the future. The barbarous massacres of the Roman people, and the just judgments of Heaven, demonstrated, as never before, that the gods had withdrawn their protection, and were meditating our destruction." Tacitus seems to have *felt* the misery of his age; his entire writings are beclouded by a hopeless melancholy. He looks to the gods, but their faces are averted in wrath; he surveys the earth, but the blackness of night is settling upon it; in the signs of the times he discovers the approaching dissolution of a world doomed to exhaust the cup of divine indignation, and in the agony of despair he seeks comfort in a stoical resignation to fate. The elder Pliny participated in this distressing melancholy. His meditations upon the wonderful phenomena of nature, afforded no relief to his burdened soul; in the world he could perceive nothing unchangeable, and concluded that the greatest uncertainty was the surest certainty. Harassed with such feelings, he ardently desired, as the highest good, a speedy dissolution; and when we read of his painful death by the burning lava of Vesuvius, we drop a tear for his disconsolate condition, but cannot grieve at the departure of a spirit so weary of life.

* De Ira II. 8. Omnia sceleribus ac vitiis plena sunt: plus committitur, quam quod possit coercitione sanari. Certatur ingenti quodam nequitiae certamine, major quotidie peccandi cupiditas, minor verecundia est. Expulso melioris æquiorisque respectu, quocunque visum est, libido se impingit. Nec furtiva jam scelera sunt: præter oculos eunt; adeoque in publicum missa nequitia est et in omnium pectoribus evaluit, ut innocentia non rara sed nulla sit. Numquid enim singuli aut pauci rupere legem? undique velut signo dato, ad fas nefasque miscendum coorti sunt.

† Opus adgredior opimum casibus, atrox præliis, discors seditionibus, ipsa enim pace sævum, etc. Hist. l. 1, c. 2.

§ 8.—*Stoicism.*

Nor could the philosophers, whose very presence proclaimed the most effectual rebuke to the corruptions of the age, discover the remedy for them; in their eagerness to escape the Scylla of surrounding immorality, they plunged into the more destructive Charybdis of stoical pride. Ever after the visit of the Athenian embassy, (155 B. C.,) when the Roman mind first came into contact with the various philosophic systems of Greece, Grecian science was cultivated with enthusiastic ardour. Some, as Cicero, selected from the different systems whatever accorded with their peculiar modes of thought, and succeeded in elaborating an eclecticism, which, however, bore no distinctive character; the great majority, including several poets, as Horace and Ovid, either adhered to a frivolous Epicureanism, which clothed licentiousness in the garb of virtue, or to a comfortless skepticism, which crushed every good aspiration; whilst Cato, Seneca, Marcus Aurelius, and others, who were actuated by nobler sentiments, exemplified in their lives the principles of Stoicism. This heroic but gloomy philosophy harmonized with the sternness of the old Roman character, and served to bring out more fully its rigid features. After the destruction of republican freedom, and the establishment of a tyrannical despotism, it was to be expected that pure patriots, who had witnessed the extinction of their brightest hopes, should seek refuge in a system which, though it could not afford the prospect of political liberty, promised to restore inwardly, at least, *in the spirit*, the invincible independence and inflexible firmness of their ancestors. In opposition to the immorality and effeminacy of the age, they cultivated the pride and the self-sufficiency of moral heroism.

By reducing, after pantheistic fashion, the prevalent anthropopathic conceptions of the gods, as distinct personalities, to certain primitive elements of the universe, Stoicism transcended the superstition of the popular faith. But the Zeus of the Stoics is by no means an affectionate father, who, in his good providence, so overrules public and private events, as to accomplish the greatest good for the greatest number; like a gloomy tyrant, himself vanquished by the invincible power of Fate, he roughly remands the individual subject to the shades of oblivion. According to the Stoic theory, evil, though opposed to the good, of which it is the necessary condition, (implying its being, just as a shadow presupposes the existence of a body,) contributes to the unfolding of the harmony of the world. True wisdom consists in yielding with indifference and apathy to invincible fate. Whenever death surprises the wise man, he

must not only suppress the risings of grief, but joyfully give back his own life to the absolute Being, and sink quietly in the bosom of the great soul of the universe, like a drop in the vast ocean. The doctrine of immortality, if not resolutely denied, was at least openly questioned. Cato coincided with the sentiment of Cæsar, expressed in a speech recorded by Sallust,* "that death delivers the soul from the cares of life, destroys the power of evil, and constitutes the vanishing point of existence, beyond which there is no pain to disturb, nor pleasure to delight."† Marcus Aurelius, showing how the waves of existence flow over into the great ocean of being, remarks: "The philosopher addresses himself with feelings of reverence to nature, which gives and takes away all things. Give what thou wilt and take what thou wilt."‡ The doctrine of immortality seems to have occasioned great perplexity to the mind of Seneca. "At one time," says he, "when I depended upon the authority of others, I flattered myself with the hope of immortality. I ardently desired death, that I might enjoy the pleasures of this state; I was suddenly aroused from my lethargy, and lost forever this beautiful dream."§

There were scattered, like gems, through the writings of Seneca, beautiful sentences (often artificial, it is true, and intended for display) and moral maxims which bear some resemblance, at least in words, to passages in the New Testament. Some of the old Church Fathers endeavoured to account for this similarity by supposing a *pia fraus*—that the Stoic sage exchanged letters with the Apostle Paul. But there is no necessity to have recourse to such forced explanations. Christianity does not consist in the beauty of a few isolated moral proverbs, but in the power of a new life revealed from Heaven. Nor did the private character of Seneca accord with his maxims. On close inspection, therefore, the moral deformity of heathenism, though clothed in an apparently Christian garb, can be clearly discerned. The morality of the Stoics is based upon fundamentally erroneous principles, and stands directly opposed to the faith of the gospel.

In common with all pagan morality, it rests upon a deification of self and an exaltation of human pride, and not upon humility and love to God. On this account an eminent Church Father has not unjustly characterized the virtues of the heathen as "splendid vices."

* Catilina, c. 52. † Ib., c. 51. ‡ Monol., x, 14; comp. x, 27; II. 14; XII. 5, 23.

§ Quum subito expectatus sum et tam bellum somnium peridi.—*Epit.* 102. Tacitus also speaks about immortality, but only hypothetically: *Si quis piorum manibus locus, si, ut sapientibus placet, non cum corpore extinguuntur magnæ animæ,* (which may be referred to the immortality of human fame,) *placide quiescas,* etc.—*Vita Jul. Agricolaë*, c. 46. Pliny, in his *Hist. Nat.* II., 7, adduces as an argument against the omnipotence of God, *non potest mortales æternitate donare.*

The spring of their action was human applause. In the Olympic games death was crowned with glory; children from their earliest infancy were taught to regard the pursuit of fame as the sole object of life. The bravest heroes, as Miltiades, Leonidas, and Themistocles, loved their country because they loved themselves, and hoped for an immortality of fame. Under the same impulse Herodotus composed his history, Pindar sung his odes, Phidias sculptured his Zeus, and Alexander extended his conquests. The same selfishness marks the character of the Romans. Cicero, whose vanity was unbounded, in an oration before a vast concourse of people, remarked that the very best of men were governed by the love of applause;* and, in his *Natura Deorum*, that the virtuous are justly honoured and appreciated for their morality, since it is not a gift of the gods, but the product of human power.† This self-righteous spirit, and this deification of human nature, constitute the predominant character of Stoicism. Seneca will not acknowledge that the truly wise man is inferior to the gods, but ventures to place him upon a moral equality, because, like them, his virtue depends upon the exercise of the natural powers; nay, he makes him even superior to them, because his morality is the product of the energy of his own will, whereas theirs is necessarily grounded in their nature.‡ By fostering pride, Stoicism succeeded indeed in repressing the outbreaks of gross sensuality and other degrading vices. But it is precisely this self-righteous complacency, dangerous in proportion to its refinement, which constitutes the inmost essence of sin, and imbues men with a satanic element. Nor did the Stoic endeavour to humble his pride, for to him it was the highest good—the perfection of character. Absorbed in his self-sufficiency, he blasphemously aspired to the dignity of divinity, and enrolled his name in the catalogue of the gods.§

* *Pro Archia poeta*, c. 11: *Trahimur omnes laudis studio et optimus quisque maxime gloria ducitur*. In the beautiful passage concerning the existence of the soul after death, (*De Senectute*, 23,) he seems to have confounded the idea of *personal* immortality with that of immortality of *fame*.

† *De Nat. Deorum*. III., 56. Num quis, quod bonus vir esset, gratias Deis egit unquam? at quod dives, quod honoratus, quod incolumis! Propter virtutem enim jure laudamur et in ea recte gloriamur, quod non contingeret, si id donum a Deo, non a nobis haberemus.

‡ Cicero imagined that man was qualified to attain to the perfection of virtue. *De fine*, v, 15. Est enim natura sic generata vis hominis, ut ad omnem virtutem percipiendam facta videatur. *Comp.* v, 9: Secundum naturam vivere, i. e., hominis natura undique perfecta et nihil requirente. This is absolute Pelagianism.

§ *Epist.* 73. Jupiter quo antecedit virum bonum? diutius bonus est. Sapiens nihil se minoris æstimat, quod virtutes ejus spatio breviori clauduntur. Sapiens tam æquo animo omnia apud alios videt contemnitque quam Jupiter; et hoc se magis suspicit, quod Jupiter uti illis non potest, sapiens non vult. *Comp. Epist.* 53. Est aliquid, quo sapiens antecedit Deum; ille naturæ beneficio non timet, suo sapiens.

Stoicism, therefore, stands in direct opposition to Christianity. It would be as easy for a camel to pass through the eye of a needle, as for a Stoic to become a convert to the humbling doctrines of Christ's religion.

The apathy and indifference to the nobler sensibilities, inculcated by this philosophy, is not only opposed to the spirit of the gospel, but contradicts the nature of man. For we are not taught to mortify the feelings of the heart, but to purify and sanctify them. Cato, rushing upon his sword, without an exclamation either of dismay or sorrow; or the unknown sage, who, after having consigned his wife and children to the narrow house without a tear, gave himself up to the stroke of death without a sigh; may excite our wonder, but never our respect and love. Immeasurably superior to them all is CHRIST, who wept tears of sorrow for the unbelievers of Jerusalem, and tears of love for the bereaved sisters of Lazarus; who, in the garden of Gethsemane, when oppressed with the burden of a world's sin, sweat great drops of blood, and on the cross cried out,—“My God, my God, why hast thou forsaken me?” In the former there is nothing but the forced calmness of pride—cold as ice, gloomy as the tomb; in the latter, we behold a sinless human nature agitated with the intensest feelings, rejoicing with them that rejoice, and weeping with them that weep, seeking to embrace in its arms of love the entire human race.

Having thus reviewed the preparation for Christianity in the heathen world, we shall, in our next number, treat of *the preparation for Christianity in Judaism.*

ART. VII.—THE BAPTIST PSALMIST.

The Psalmist; a New Collection of Hymns for the Use of the Baptist Churches.

AMONG the recent hymn-books issued by different denominations, “The Psalmist” is justly entitled to a high rank. It was compiled by Rev. Baron Stow and Mr. S. F. Smith. To the pen of the latter gentleman it is indebted for several original productions; none of them of very great merit. The volume is beautifully printed, and is accompanied by a commendatory certificate, with fac-simile signatures of nine gentlemen of the Baptist Church, among whom we see the name of Rufus W. Griswold, the editor of several collections of sacred poetry. In their preface the compilers say:—

"The authorship of the hymns has been stated, where it was practicable; but in consequence of the variety and irresponsibleness," [an awkward word, and hardly legitimate,] "in this respect, of some of the sources from which they have been drawn, a few are still anonymous. In some instances a hymn has been ascribed, in various collections, to different authors; and no means exist of identifying the true one. In such cases, it is possible that errors may have occurred; but it is believed that they are very few. Any errors of this kind, which may hereafter be discovered, will be promptly corrected."

A frank acknowledgment, and a promise that we have no reason to doubt will be fulfilled. It is our purpose in the present article to assist our Baptist brethren in rendering future editions of the "Psalmist" more perfect in this respect, by pointing out some of the errors and omissions alluded to, so far as regards the poetry of the Wesleys, with which our associations and predilections have rendered us more familiar than with that of other authors. We assure the industrious compilers, and the learned gentlemen whose certificate accompanies their work, that they may depend upon the truthfulness of our statements, and the "responsibleness" of the source from which they issue.

In addition to the hymns in the volume before us that are credited to "Wesley," we notice the following:—

Hymn 57. This, which "The Psalmist" credits to Pratt's selection, is a part of C. Wesley's versification of Numbers vi, 24, 26. It is the 112th of the Methodist Collection; the only alteration being that of the pronouns from the singular to the plural number, thus:—

"Eternal Sun of righteousness,
Display thy beams divine,
And cause the glories of thy face
On all our hearts to shine."

Hymn 58, commencing, "Father of all, in whom alone," in which our compilers have made a few alterations, is also Charles Wesley's. The alterations are in the second verse. We place them in juxtaposition, that our readers may give full credit for the emendation:—

As written by Wesley.

2 While in thy word we search for thee,
(We search with trembling awe!)
Open our eyes, and let us see
The wonders of thy law.

The Baptist Improvement.

2 While in thy word we search for thee
O, fill our souls with awe;
Thy light impart, that we may see
The wonders of thy law.

Hymn 59 is also credited to "Pratt's Collection." It is a curious piece of poetical mosaic. The first and second verses are C. Wesley's, altered, and the third was written by Hart. It will amuse the reader to trace the process of its manufacture:—

59. C. M. PRATT'S COL.

Seeking a Blessing.

- 1 Almighty God, eternal Lord,
Thy gracious power make known;
Apply the virtue of thy word,
And melt the heart of stone.—See *Meth. Col.*, Hymn 22, v. 1.
- 2 Speak, with the voice that wakes the dead,
And bid the sleeper rise;
O, let his guilty conscience dread
The death that never dies.—*Ibid.*, Hymn 21, v. 5.
- 3 Let us receive the word we hear,
Each in an honest heart;
Lay up the precious treasure there,
And never with it part.—*Ibid.*, Hymn 475, v. 3.

Our Baptist brethren need have no hesitation in assigning their hymn 122 to C. Wesley. It is a part of the 293d of our Collection. Messrs. Stow and Smith take from it verses 1, 3, 5, 4, in this order, and thus it reads in "The Psalmist:"—

- 1 Father, in whom we live,
In whom we are and move,
All glory, power, and praise receive,
For thy creating love.
- 2 O thou incarnate Word,
Let all thy ransomed race
Unite in thanks, with one accord,
For thy redeeming grace.
- 3 Spirit of holiness,
Let all thy saints adore
Thy sacred gifts, and join to bless
Thy heart-renewing power.
- 4 The grace on man bestowed,
Ye heavenly choirs, proclaim,
And cry, "Salvation to our God!
Salvation to the Lamb!"

Let the reader compare it with 293 in the Methodist Collection, and award the compilers due credit for their ingenuity.

We are utterly at a loss to account for the blunder of our Baptist brethren in assigning their hymn 166 to Montgomery. It was written, and well known, before he was born. The bard of Sheffield does indeed give the hymn, in its integrity, in his *Christian Psalmist*, but does *not* claim it as his own. It is the 258th of the Methodist Collection, and was written by Charles Wesley. Messrs. Stow and

Smith cull from it verses 5, 2, 4, 6, and under their plastic hands it takes this form:—

166. C. M. MONTGOMERY.

Truth and Goodness of God.

1 Faithful, O Lord, thy mercies are,
A rock that cannot move;
A thousand promises declare
Thy constancy of love.—*Wesley's*, v. 5.

2 Thou waitest to be gracious still;
Thou dost with sinners bear,
That, saved, we may thy goodness feel,
And all thy grace declare.—*Ibid.*, v. 2.

3 Its streams the whole creation reach,
So plenteous is the store;
Enough for all, enough for each,
Enough for evermore.—*Ibid.*, v. 4.

4 Throughout the universe it reigns;
It stands forever sure;
And while *thy truth, O God*, remains,
Thy goodness shall endure.—*Ibid.*, v. 6.

Hymn 207, "Hark, the herald angels sing," is a part of a lyric originally written by C. Wesley, and altered a little by his brother John. It is ascribed, in the volume before us, to "*Rippon's Collection*." The hymn is indeed found in Rippon's book, but that author assigns it to J. C. W.,—three letters possibly overlooked by the present compilers, or, if not overlooked, not understood. They mean J. and C. Wesley.

That well-known hymn, beginning, "Behold the Saviour of mankind," has a place in the collection before us, and is credited to "*Percy Chapel Collection*." It was written by Samuel Wesley, Senr. "It was preserved in a singular manner when the author's parsonage was consumed by fire the second time, Aug. 24th, 1709. Among other little mementoes of this calamity, says the editor of Clarke's Wesley Family, four leaves of music may be noticed; the edges of which bear the marks of the fire, and may be handed down to posterity as a curiosity. Charles Wesley, Junr., has written on one of the leaves, 'The words by my grandfather, the Rev. Samuel Wesley.' Then follows the hymn referred to."—See *Creamer's Hymnology*, p. 284.

Hymn 229, "From whence these direful omens round," here credited to "*Episcopal Collection*," is from the pen of S. Wesley, Junr. It is No. 613 in the collection of the British Wesleyans. The first line, as originally written, reads,—"*From whence these dire por-*

tents around:"—but the compilers will perceive that it is the same hymn. Whether the alterations, for which they are indebted to the *Episcopal Collection*, are improvements, is a matter of taste about which we will not dispute.

To the same author, S. Wesley, Jun., belongs, and we thought every tyro in hymnology knew it, the hymn commencing, in this collection—

"The Sun of righteousness appears."

It is here assigned to "*Percy Chapel Collection*," where, doubtless, Messrs. Stow and Smith found it. They might have found it in many other places. Not having before us the collection from which it is professedly taken, we are unable to say whether the alterations were made on this or the other side of the Atlantic.

Two verses of the 317th in the Methodist collection—

"Jesus, my truth, my way,"

are here called a hymn, (281,) and "*Lyrica*" is assigned as the source whence they were derived. They are C. Wesley's.

Hymn 284, in the volume before us, contains two stanzas. They are credited by the compilers to the *English Baptist Collection*. The Methodist reader will recognize them as old acquaintances. The first is the fourth of our Hymn 406, written by Charles Wesley, a part of his paraphrase of Isaiah xliii, 2; and the second is the fifth of the second part of our 321; a translation from the German of Paul Gerhard, by his brother John. Whether there is displayed more ingenuity in the strange dovetailing of these stanzas, or in the verbal improvements they have endured, the reader may determine. The credit, in either case, is wholly due to the compilers of the *English Baptist Collection*.

BAPTIST COLLECTION.

284.

L. M. 6 L. ENG. BAP. COL.

A Support in Temptation.

1 STILL nigh me, O my Saviour, stand,
And guard in fierce temptation's hour;
Support by thy almighty hand;
Show forth in me thy saving power;
Still be thine arm my sure defence;
Nor earth nor hell shall pluck me thence.

2 In suffering be thy love my peace;
In weakness be thy love my power;
And, when the storms of life shall cease,
O Saviour, in that trying hour,
In death, as life, be thou my Guide,
And save me, who for me hast died.

METHODIST COLLECTION.

HYMN 406.

4 Still nigh me, O my Saviour, stand!
And guard in fierce temptation's hour;
Hide in the hollow of thy hand;
Show forth in me thy saving power;
Still be thy arms my sure defence;
Nor earth nor hell shall pluck me thence.

HYMN 321, p. 2.

5 In suff'ring be thy love my peace,
In weakness be thy love my power!
And when the storms of life shall cease,
Jesus, in that important hour,
In death as life be thou my guide,
And save me, who for me hast died.

This translation from the German seems to have been highly admired by Messrs. Stow and Smith. They give it to their congre-

gations again in their Hymn 549, razeed from six lines eights, to the ordinary long metre. This time they credit it to Charles Wesley.

BAPTIST COLLECTION.

549.

L. M.

C. WESLEY.

Enjoyment of Christ's Love.

- 1 JESUS, thy boundless love to me
No thought can reach, no tongue declare;
Unite my thankful heart to thee,
And reign without a rival there.
- 2 Thy love, how cheering is its ray!
All pain before its presence flies;
Care, anguish, sorrow, melt away
Where'er its healing beams arise.
- 3 O, let thy love my soul inflame,
And to thy service sweetly bind;
Transfuse it through my inmost frame,
And mould me wholly to thy mind.
- 4 Thy love, in sufferings, be my peace;
Thy love, in weakness, make me strong;
And, when the storms of life shall cease,
Thy love shall be in heaven my song.

METHODIST COLLECTION.

- 1 JESUS, thy boundless love to me
No thought can reach, no tongue declare;
O knit my thankful heart to thee!
And reign without a rival there!
Thine wholly, thine alone I am;
Be thou alone my constant flame.
- 2 O Love, how cheering is thy ray:
All pain before thy presence flies;
Care, anguish, sorrow, melt away,
Where'er thy healing beams arise;
O Jesus, nothing may I see,
Nothing desire or seek, but thee!
- 3 In suff'ring be thy love my peace,
In weakness be thy love my power;
And when the storms of life shall cease,
Jesus, in that important hour,
In death as life be thou my guide,
And save me, who for me hast died.

Our compilers here certainly evince that they have no disposition to array themselves in borrowed plumes, else had they claimed for themselves the authorship of these lines. Indeed, had they not affixed C. Wesley to the hymn, we should have supposed that they had really made a translation from the German. There is a sad falling off, however, from the nervous Gerhard in our brethren's prosaic, common-place sentiment:—

*"Transfuse it through my inmost frame,
And mould me wholly to thy mind!"*

and in the last line,—O lame and impotent conclusion,—

"Thy love shall be in heaven my song."

Will it be asking too great a favour to request that the name of C. Wesley be not affixed to this doggerel in subsequent editions of "The Psalmist?" We make the request with the more boldness, as he really had no hand in it, and the translation which has been parodied thus vilely, was really made by his elder brother. It might seem like an unwarrantable interference to suggest that it is hardly fair to make the public pay for the same thing in two places, and that therefore one or the other version might be cancelled hereafter. But we will not take so great a liberty.

Hymn 299 our Baptist brethren have credited to "*Urwick's Collection.*" We are not anxious to claim it, as found in their book, for C. Wesley, from whose pen it proceeded. We submit to the

compilers, however, whether, in honesty, Urwick's alterations entitle him to the authorship:—

AS FOUND IN THE BAPT. COL.

- 1 JESUS, thou source of calm repose,
All fulness dwells in thee divine;
Our strength, to quell the proudest foes;
Our light, in deepest gloom to shine;
Thou art our fortress, strength, and tower,
Our trust, and portion, evermore.
- 2 Jesus, our Comforter thou art;
Our rest in toil, our ease in pain;
The balm to heal each broken heart;
In storms our peace, in loss our gain;
Our joy beneath the worldling's frown;
In shame our glory and our crown;—
- 3 In want, our plentiful supply;
In weakness, our almighty power;
In bonds, our perfect liberty;
Our refuge in temptation's hour;
Our comfort, 'midst all grief and thrall;
Our life in death; our all in all.

METHODIST COLLECTION.

- 1 THOU hidden source of calm repose,
Thou all-sufficient love divine,
My help and refuge from my foes,
Secure I am if thou art mine:
And lo! from sin, and grief, and shame,
I hide me, Jesus, in thy name.
- 3 Jesus, my all in all thou art,
My rest in toil, my ease in pain;
The medicine of my broken heart,
In war, my peace; in loss my gain;
My smile beneath the tyrant's frown,
In shame, my glory and my crown:
- 4 In want, my plentiful supply,
In weakness, my almighty power;
In bonds my perfect liberty,
My light, in Satan's darkest hour;
In grief, my joy unspeakable,
My life in death, my all in all.

The next hymn (300) in the Baptist Collection is also C. Wesley's. It is our No. 478, "*Jesus, the conqueror, reigns.*" The alterations are few and unimportant; yet it is credited to "*Campbell's Collection.*"

We are not surprised at the mistake of our compilers in assigning the hymn beginning,—

"Blow ye the trumpet, blow,"

to Toplady. It is so credited in most of the books, probably because it found its way into a collection published by that gentleman. It was written, however, by C. Wesley; and is found in a small volume entitled "*Hymns for New-Year's Day,*" published in 1755. See *Creamer's Hymnology*, p. 185.

By the way, although it is a little foreign to our present purpose, we have in the volume before us a striking illustration of the ease with which hymn-compilers may be misled. Their 414th hymn is credited to "*Bickersteth's Collection,*" where doubtless they found it. Their 489th is credited to Collyer. Unfortunately, they are the same, with variations. Had not the first line been altered by Mr. Bickersteth, our Baptist brethren would have perceived that they were again giving their people the same hymn in two places. The reader may compare a couple of verses:—

L. M. BICKERSTETH'S COL. 489

The Wanderer invited.

- 1 WANDERER from God, return, return,
And seek an injured Father's face;
Those warm desires that in thee burn,
Were kindled by reclaiming grace.

L. M.

COLLYER.

Returning to God.

- 1 Return, my wandering soul, return,
And seek an injured Father's face;
Those warm desires that in thee burn
Were kindled by redeeming grace.

3 Wanderer from God, return, return ;
Renounce thy fears ; thy Saviour lives ;
Go to his bleeding cross, and learn
How freely, fully, he forgives.

3 Return, my wandering soul, return ;
Thy dying Saviour bids thee live ;
Go, view his bleeding side, and learn
How freely Jesus can forgive.

But to return. Charles Wesley's beautiful poem, beginning,

"Depth of mercy !—can there be,"

a part of which forms our 91st Hymn, is credited by our Baptist brethren to "*Lutheran Collection*." We hope that error may be corrected. Its authorship is correctly given in the *Congregational Collection*, (New-Haven, 1848.)

Three verses of that well-known hymn of Charles Wesley's—

"Father, I stretch my hands to thee,"

the authorship of which was never before doubted, so far as we know, are here assigned to "*Percy Chapel Collection*." The compilers may find the entire hymn in the *Methodist Collection*, No. 131, and in that of the *English Wesleyans*, No. 666.

Hymn 675—

"Shepherd divine, our wants relieve,"

is another of C. Wesley's hymns. It is credited by our Baptist brethren to the *Methodist Collection*, and the line

"Till thou thy perfect love impart,"

is thus altered:—

"Till thou the Father's love impart."

Hymn 677, commencing—

"Thou fount of blessing, God of love,"

and said to be taken from "*Episcopal Collection*," is also Charles Wesley's. It is 118 in the *Methodist Collection*, and begins, as written by the author—

"Being of beings, God of love."

The alterations are few and unimportant.

Hymn 730, entitled, *Encouragement to Faithfulness*, contains four short-metre verses, and is credited to Montgomery. But the reader shall see it.

730

S. M.

MONTGOMERY.

Encouragement to Faithfulness.

1 Our Captain leads us on ;
He beckons from the skies ;
He reaches out a starry crown,
And bids us take the prize.

2 "Be faithful unto death,
Partake my victory,
And thou shalt wear this glorious wreath,
And thou shalt reign with me."

3 'Tis thus the righteous Lord
To every soldier saith;
Eternal life is the reward
Of all victorious faith.

4 Who conquer in his might
The victor's meed receive;
They claim a kingdom in his right,
Which God will freely give.

If the reader will now turn to the fourth stanza of the second part of Hymn 401 in the Methodist Collection, he will find the first and second verses verbatim. It is C. Wesley's hymn, written originally with the title, "For the Watch-Night." It is found in Montgomery's Selection, but not marked as his, and the affixing his name to it in the collection before us must have arisen from sheer carelessness. Nor know we how else to account for the word "*Anon.*," written over the beautiful hymn beginning—

"Spirit of power and might, behold."

This *was* written by Montgomery, and so claimed and published under his own supervision, in the Christian Psalmist.

Finally, Charles Wesley's hymn, (551 in the Methodist Collection,)—

"And am I born to die?"

is abbreviated into six short-metre verses, four from the first part, and two from the second, and the whole credited to "*Lutheran Collection*," in the volume before us.

The edition to which our references apply, is the duodecimo of 1844; and we take our leave of it in the confident expectation that, in future issues, Messrs. Stow and Smith will fulfil their promise, and that "the errors" thus pointed out will be, in their own language, "promptly corrected."

ART. VIII.—THE PLANET LE VERRIER.

Comptes-Rendus des Séances de l'Académie des Sciences.—Paris, 1846, 1847, 1848.

No discovery in science ever caused so great a sensation, among those capable of estimating its importance, as that of the Planet to which the name of Neptune has been given by some, but which will hereafter be distinguished by that of Le Verrier. The circumstances of this discovery may be briefly stated as follows:—In comparing the observed motions of the planet Herschel with the places indicated by theory, and after allowing for all the disturbances produced by the influence of the known bodies of the solar system, certain anomalies and discrepancies were detected. It required little skill to infer that these differences between the calculated ephemerides and the results of direct observation, must be caused by the action of some body or bodies as yet unknown to astronomers. In this opinion, therefore, almost all who considered the subject in a proper light concurred, and hopes were entertained that, by means of the recent improvements in the construction of the two kinds of telescope, and the systematic mapping of the heavens now going on in various observatories, some wandering body might be detected, which, after observations of sufficient duration, would be found to account for the anomalies in the motions of Herschel. No one, however, as far as we know, ventured, prior to 1845, to state that, from the consideration of these irregularities themselves, the place, the distance, and the mass of the disturbing body, might be inferred approximately. It was even farther from the hopes of the most sanguine cultivators of physical astronomy that such investigations might be pursued so successfully, that a telescope might, by their aid, be directed to the heavens, with a certainty, almost absolute, of finding the body in question within its field of view. The scientific world was therefore startled with the intelligence that a German observer, acting under the published directions of a French analyst, did, at the first trial, find the planet whose influence on Herschel had been indicated by the irregularities of which we have spoken. The surprise was even enhanced by the fact, that the same discovery had nearly been made by means of indications furnished by a mathematician of English birth. A discussion hence arose between France and England for the merit of priority; but, however hard it may be to the Englishman who was so near the prize, the honours must be awarded to the Frenchman. This is more justly his due, because he had from time to time, at the weekly sittings of the Academy of Sciences, made

public the progress of his investigations, and it was not until the fourth of his communications that he reported such progress as would serve for the guide of the practical astronomer. The earlier of these papers might have served as a guide to others; and one who had published nothing on the subject, whatever may have been his real merit, could not with propriety assert a superior claim to one who had made known every step of his investigation.

The Frenchman to whom we refer was Le Verrier. On the 31st of August, 1846, he made his fourth communication to the Academy. Referring to his preceding paper, read 1st of June, wherein he had pointed out the probable longitude of the planet, he states that delays and difficulties had attended the determination of its mass, and its periodic time. These, he states, he hopes to overcome, and will endeavour to do so as speedily as possible. With this salvo for any errors which might remain in his investigations in relation to these points, he proceeds to expose in a succinct manner the methods he was employing, and then gives his results. These two elements, from his very mode of stating them, were still doubtful, and with them must have been also in doubt the distance from the sun, the eccentricity of the orbit, and the line of the apsides. His object in publication, while his theory was yet incomplete, was obviously the risk of postponing the search for the planet for a whole year. "The opposition of the planet is now taking place," says he, "yet, happily, the researches of astronomers furnished with powerful telescopes will be possible for three months to come." After stating the mean distance, the periodic time, the longitude of the perihelion, the eccentricity of the orbit, and the mass, all obviously with the salvo we have mentioned, he goes on to give a more accurate determination of the position of the planet than he had previously been able to reach, and states that this determination, founded on more accurate and precise data, placed the body about four degrees to the east of the star δ Scorpionis. From his estimate of this mass he next inquires into the possibility of seeing the body in question, and distinguishing it by a visible diameter from a fixed star, and infers that at the time of its opposition it ought to subtend an angle of $3''.3$.

That he should have had such confidence in his methods as to venture on so positive a statement, must still strike us with astonishment. We must consider that he commenced his researches with no other known fact than that there were disturbances in the motion of Herschel that had not been explained. He was therefore compelled at first to extend his researches to every part of the zodiac, and it was not until after June 1st, 1846, that he had been able to eliminate such positions of Herschel as were of no importance to his

inquiry, and select such as must lead to a tolerable degree of accuracy. Even with these, it became necessary to employ the calculus of probabilities, for some of the observations were ancient, and made with imperfect instruments, while others were the product of the highest art and the most accomplished observers.

Let us now see the result of this publication of the paper read 31st August, 1846. It reached Berlin, in a letter from Le Verrier to Galle, 23d September. The same night that observer, directing his telescope to the place indicated, found a star, which did not appear in the maps, ascertained that it had a visible diameter, and that this diameter was 3". On reducing the observed place, by means of Le Verrier's approximate periodic time, to the epoch of 1st June, 1847, the difference between the observed and calculated position was less than a degree, or, more accurately, 52'. Considering thus that Le Verrier had, in beginning, the whole circumference of the ecliptic to work upon, the error amounted to no more than $\frac{1}{400}$.

The new planet, thus happily discovered, became the immediate object of attention in all observatories. Its motions were carefully watched, its diameter repeatedly measured. From the first of these, probable positions at former periods were inferred, and recorded observations of stars that appeared to have vanished from the heavens were sought for, in the hopes of their being found to exhibit ancient positions of the planet. In these researches the astronomers of Cambridge, Mass., and of Washington, bore no small part, and were so well seconded by the skill in calculation of their associates, that the names of Maury and Walker, Bond and Peirce, will be necessarily associated with that of Le Verrier in this brilliant page of the history of astronomic science. In particular, Mr. Walker, by long and laborious researches, conceived that he had identified a star seen by La Lande, May 10th, 1795, with the new planet. A similar inference was made about six weeks afterwards by Mr. Petersen, of Altona, with this difference, that Mr. Walker states his inference as certain,—Mr. Petersen as a subject for further inquiry. We conceive that there was, and perhaps is still, a reason for a doubt. The star in question does not, as we shall see, correspond to the theory given by Le Verrier, and we conceive that the observations of the new planet were not yet of such a character as to authorize a conclusion in opposition to that theory. It had not, at the time of Mr. Walker's inference, been observed for more than a third of a year. During a part of the time it had been retrograde, and its whole direct motion could not have amounted to more than about two-thirds of a degree. We therefore venture to say that sufficient data had not yet been attained to infer the probable position, at a prior epoch,

distant more than fifty years. From this assumed position, and the observations of fourteen weeks, Mr. Walker then proceeded to calculate the elements of the orbit, &c. In these calculations he has exhibited his profound skill; and, admitting that he was right in conceiving the star of La Lande to have been the planet of Le Verrier, they are to be received as entitled to all the confidence to which the value of the data he had at his command will entitle them. These, however, we consider to have been totally insufficient to serve as the basis of any accurate theory of the planet's motions. Three observed geometric places of any newly observed body are indeed sufficient data on which to found the calculation of the elements of its orbit. But the results of such a calculation, however perfect, do not necessarily give these elements with absolute accuracy. They are, at best, approximations of greater or less closeness, and the approach to certainty will depend upon the relations between the two angles contained between the three observed places. Now it requires no knowledge of the method itself to be able to infer, that when one of these angles is at least one hundred times as great as the other, the chance of approximation to absolute truth, in the determination of the circumstances of an elliptical orbit, must be amongst the most remote that can well occur in such an investigation. It is only by successive approximations that the elements of the orbit of a new planet can be reached; and Mr. Walker knows this fact too well to have presented his results for more than the first of these approximations, made at the earliest period at which such an attempt was possible.

The great mass of readers, and, it would appear, many scientific men, seem not to have been aware of this fact. They have received the orbit of Mr. Walker, as if it were definitely fixed as the true path of the planet; and remarking great differences between it and the predicted orbit of Le Verrier, have been almost led to conclude that the discovery of a planet so near the place indicated by Le Verrier, was rather the result of a singularly happy chance, than the legitimate consequence of his analytic investigations. Going a step farther, a scientific rival ventured to assert, at a meeting of the Academy of Sciences, that "the identity of Neptune with the theoretic planet is no longer admitted by any one."

We consider it due to Le Verrier that this impression, which we fear is very prevalent, should be removed, and his merit exhibited in a full and just light.

Before entering into the discussion, we think it proper to state, for the information of those who have not entered deeply into the history of astronomy, that all the facts which we now possess have been reached by slow and laborious steps. In fact, theory and the

methods of observation have kept up a march almost exactly corresponding to each other; and it may even be suspected that, if our present instruments had been invented at an earlier epoch in the history of the theory, they might have retarded, rather than accelerated, the progress of astronomical knowledge.

Thus, in early ages, it was found sufficient for all purposes to consider the planets as moving in circular orbits. The introduction of instrumental observation by Hipparchus showed the errors of such an hypothesis, and led to the introduction of the epicycle, in which it was supposed that the planet moved on the circumference of one circle whose centre was carried around upon another. When Tycho planned instruments by which observations could be made to minutes of a degree, the hypothesis of the epicycle was shown to be erroneous; and Kepler, by the collation of Tycho's observations, discovered the elliptical form of the orbits, and the law of areas by which they were described. But, had this discovery been announced at the present day for the first time, the disturbances in the elliptic motion would have appeared so enormous to our instruments, that we much doubt whether Kepler's theory would not have been rejected, if the resources of the celestial mechanics had not been at hand to explain them. In the history of that last-named and sublime science, all can learn how observation and analysis have mutually aided each other, and in what manner our existing knowledge has been gradually reached, through steps each of themselves erroneous, but each approaching more and more nearly to truth. Even in the body nearest to us, the moon, absolute certainty has not yet been attained, and the further correction of the lunar tables is still desirable. We may, even in advance of our discussion, state here, that the errors in the prediction of an eclipse, or of the distance of the moon from a star, were, not half a century back, greater than the differences between the elements of the orbit of Neptune, as derived from observation, and those inferred from the analysis of Le Verrier. The difference in the two cases, however, is great; for all the errors of the lunar tables were included and compensated within the space of a single lunation, while the differences in the case of the planet go on during the whole of its long revolution.

Le Verrier inferred the position of Neptune by a method the converse of those employed in relation to bodies which had been the subject of observation. The data for his calculations were irregularities very small in themselves, and it is allowing their determination a greater degree of accuracy than it is entitled to, to admit their possible error to be no more than one-tenth of their assumed amount. If, then, the difference between the results of actual observation, and

those obtained by Le Verrier from the perturbations of Herschel, do not amount to one-tenth of the several elements, he has reached as great a degree of accuracy as the data at his command would admit of. Now an error of such an amount, nay, even far greater, is nothing new in the history of astronomy, and of this we will cite a very familiar instance.

The distance between the sun and earth, and thence the dimensions of the solar system, were inferred, up to the middle of the last century, from observations of the parallax of the planet Mars. By this method it was concluded that this distance was about eighty millions of miles. It is unnecessary to enter into a description of the methods employed in determining this parallax. We need only state that the possible errors of observation bore so large a proportion to the whole parallax, as to render the inferred distance doubtful, to those who really understood the subject. A better method was suggested in the determination of the parallax of Venus, from observations of its transit over the sun's disk. Such transits are rare phenomena. One of them, however, occurred in 1761, and another in 1769. Both were observed. In the observations of the first date, some of the observers committed the error of recording the minute wrong, while the seconds and fractions were right. By this error of record the distance of the sun and earth, when calculated, was still eighty millions of miles. The greater part of the observers, who had correctly written the minute within which their observation occurred, were induced, by the correspondence of the new and old results, to fancy and admit that the error had been committed by them. It was not, therefore, until the observations of 1769 had been calculated, that it was admitted that the distance between the sun and earth amounted to ninety-six millions of miles. Here, then, we have an error in the first approximation amounting to one-fifth of the whole.

The data, whence alone Le Verrier could possibly have deduced his theory of the new planet, are, in the first place, the observed positions of Herschel; and, in the second, the positions predicted from the best tables. Even with the best modern instruments, the uncertainty in the observed positions may amount to 2". The tables are calculated from the general laws of planetary motion in an ellipse whose dimensions are given, and the places thus obtained are corrected for the disturbances produced by the action of other bodies. Of the bodies which act upon Herschel, Saturn has the greatest influence, and his action depends upon the relation of his mass to that of Herschel, and their ever-varying distance. The latter is well known; but in respect to the mass of Herschel,

the two methods which have been employed for determining it give results which differ from each other in the proportion of $\frac{7.5}{100}$. Herschel has been carefully observed for more than sixty years, and while this uncertainty remains as to his mass, we must not be surprised that the attempts which have been made to determine the mass of Le Verrier's planet should make it no more than $\frac{6.5}{100}$, or even $\frac{5.2}{100}$ of that predicted by him. Herschel may also be acted upon by a planet still unknown, and superior to Neptune, and the two united may leave an uncertainty in the predicted place of the former, which may amount to 10'' or 12''. That no question may remain in relation to Le Verrier's claims, he had himself pointed out the possible errors of his data, in papers read before the actual discovery of the planet, and had explained the method by which he proposed to limit the uncertainty thereby caused in his theory. He had, also, before the publication of the calculated orbit of Walker, inserted a complete memoir, in which these limits were pointed out, in the *Connaissance des Temps*. It is sufficient for our conviction that Neptune, as discovered by Galle, is the planet whose existence was inferred by Le Verrier, that we should find all the calculated elements of Walker within the limits assigned in these papers. Every one of them is in truth thus included, and no doubt can possibly remain of the soundness of his claims, and still more of the extraordinary sagacity he had exhibited in selecting that position within his possible limits, in which the planet was so exactly found. It is not to be forgotten, that after pointing out this more probable position as 5° from the star we have named above, he had stated that it might possibly be necessary to extend the exploration to a distance of 5° on each side, and that the research should not be considered as having totally failed until it had been made to cover 18°.

The elements of the first orbit computed by Walker, if written side by side with those predicted by Le Verrier, are as follows:—

	Le Verrier.	Walker.
Mean distance	36.154	30.250
Periodic time	217 yrs. 387	166 yrs. 381
Eccentricity	0.10761	0.00884
Longitude of perihelion	284°.45	0°.207
		Struve.
Mass	$\frac{1}{5300}$	$\frac{1}{14494}$

Walker, however, some months later, re-calculated the orbit from a longer series of observations. Although the results differ in some respects from those we have cited, they are, upon the whole, even farther removed from the predictions of Le Verrier. We might

have compared the theoretic orbit with either of them without changing our conclusions.

The table we have given would seem to present enormous differences. But when we compare them within the limits to which his data restricted Le Verrier, the discrepancy becomes as small as could be possibly hoped.

1. The mean distance is by Walker, in terms of the mean distance of the earth, 30.25; while by Le Verrier it was predicted to be 36.15. The difference is one-fifth of the former. But the actual distance of the planet from the sun at the epoch of the discovery was, by the first, 30.026; while by the second, it was no more than 32.8,—the difference falling to one-fifteenth, or far within the possible limits of uncertainty.

2. The mass was predicted by Le Verrier to be probably $\frac{1}{5300}$. By Struve's calculation it is no more than $\frac{1}{14404}$. But, besides the possibility of error in the data for an investigation of so much delicacy, it is to be seen that the difference bears an obvious relation to the difference in the distances. If Le Verrier's distance turn out to be correct, the mass will become larger than that given by Struve.

3. The position is the element in relation to which the investigation promises the greatest degree of accuracy; for when the direction of an attractive body is known, its action may remain the same if its distance is increased, provided the mass be augmented correspondingly. The discovery of the planet in conformity with Le Verrier's directions shows how closely he had approached the truth; and here the comparison is not with a calculated orbit, but with the actual position in the heavens. If, however, we have recourse to Walker's orbit, we find that in 1812 the difference of the planet in longitude in Le Verrier's own orbit from that calculated by Walker is only $3^{\circ}7'$; while in 1842 it is less than one-fifth of a degree. It so happens, that the action of this planet upon Herschel only began to be sensible in 1812, and ceased to be sensible in 1842. In 1812, when the disturbances were only beginning, the error, although far from large, is the greatest, and diminishes as the action becomes more sensible; while in 1842, when Le Verrier was enabled to bring all the disturbances during thirty years to bear upon the question, the assigned position is so near that calculated by Walker, that the approximation appears marvellous. We may now, therefore, infer,—

1. That the planet discovered by Galle is the very body whose action on Herschel was investigated by Le Verrier, and whose existence was inferred from the disturbances it produced. 2. The direction which Le Verrier assigned to the planet, is nearer the truth than could possibly have been hoped for. 3. That the error in the

distance from the sun in Le Verrier's orbit does not differ enormously from that calculated by Le Verrier, and was at the time of the discovery far from being great. 4. That if Struve's calculation of the mass be admitted to be correct, the difference between his result and the prediction of Le Verrier is little greater than the doubt which still exists in relation to the mass of Herschel.

We have already expressed our doubts whether the orbit of Walker is yet founded on sufficient data. We now say, further, that this hesitation to receive his results is not founded upon any denial of the accuracy of his observations, and far less upon any want of skill on his part in making the calculations. The observations at Washington are not only satisfactory in themselves, but are thoroughly confirmed at many other observatories; while his skill and accuracy as a calculator are perhaps unrivalled. We think, however, that if his calculations were translated into ordinary language, it would present an argument that would be not only metaphorically, but literally, *reasoning in a circle*. Searching the probable path of the observed planet, a star is found wanting, which, upon the hypothesis of uniform motion, of course in a circle, is considered to represent a former place of the body. From that place, and those whence the rate of the motion is derived, an orbit is calculated which differs but little from a circle. Can it be doubted for a moment, that the original proposition has been again reached in the course of the argument? From this orbit, the periodic time, the mean distance, and the elliptical elements are no more than inferences. That an arc as great as that between the star of La Lande, and the observed places of the planet, will not give the true orbit of a planet, may be shown by an instance which happens to lie before us. If the planet Mars had been seen for the first time on the 23d of July, and again on the 16th of December, 1807, he would have been found to have described in the interval one-fourth part of his path among the stars. In the absence of other data, it might have been inferred that his periodic time was 580 days, with a corresponding mean distance. Mars, however, would not have described half his apparent path until the 21st of May, 1808, increasing the resulting periodic time to 604 days. Again, Mars did not return to the place in which we have supposed him to have been first observed, until the 8th of June, 1809; and now the periodic time can be determined to be actually within a few hours of 687 days. The relative difference between the first and last of these numbers is only less than that between the periodic times given by Le Verrier and Walker, in the ratio of $\frac{580}{687} : \frac{1}{2}$.

In conclusion, we remain of opinion, that, as far as any direct

proof has yet been given, the orbit of Le Verrier may be as near the truth as the orbit of Walker. Nothing can decide between them but observations continued for five or six years to come. If these should confirm the orbit of Walker, Le Verrier will lose nothing except the reputation of having made a good choice of the observations to be combined in the calculation of the most probable elements, for the orbit of Walker falls within his previously announced limits. But he must forever retain the glory of having inferred the most probable direction of the disturbing body, and of having, if only in this one point, solved a problem believed to be impracticable.

ART. IX.—CHEEVER'S LECTURES ON "THE PILGRIM'S PROGRESS."

Lectures on the Pilgrim's Progress, and on the Life and Times of John Bunyan. By REV. GEORGE B. CHEEVER, D. D. Seventh Edition. New-York: Edward Walker, 114 Fulton-street. 1847.

JUST after reading Southey's Life of Bunyan, we sat down to the perusal of the work which forms the subject of this article. The transition was peculiarly gratifying. It was as if the fog of a dull morning had suddenly cleared away, revealing a beautiful landscape. Southey's work is an ignorant misrepresentation of Bunyan's character, and a burlesque on true religion. It is sadly deficient in moral principle, and is, in fact, an apology for intolerance and persecution. Dr. Cheever, on the contrary, has done Bunyan's religious experience and feelings ample justice, especially in his frequent comparisons of Bunyan's autobiography, in his "Grace Abounding to the Chief of Sinners," with his "Pilgrim's Progress."

"As you read the Grace Abounding you are ready to say, at every step, Here is the future author of the Pilgrim's Progress. It is as if you stood beside some great sculptor, and watched every movement with his chisel, having had his design described to you beforehand, so that at every blow some new trait of beauty in the future statue comes clearly into view. In the Grace Abounding you see at every step the work of the Divine Artist on one of the most precious living stones that ever his wisdom and mercy selected in this world to shine in the glory of his living temple. Nay, to lay aside every figure but that employed by the Holy Spirit, you see the refiner's fire, and the crucible, and the gold in it, and the heavenly Refiner himself sitting by it, and bending over it, and carefully removing the dross, and tempering the heat, and watching and waiting for his own perfect image. How beautiful, how sacred, how solemn, how interesting, how thrilling the process!" Pp. 13, 14.

Of the same book he writes:—

"You follow with intense interest the movements of Bunyan's soul. You seem to see a lonely bark driving across the ocean in a hurricane. By the flashes of the lightning you can just discern her through the darkness, plunging and labouring fearfully in the midnight tempest, and you think that all is lost: but there again you behold her in the quiet sunshine; or the moon and the stars look down upon her, as the wind breathes softly; or in a fresh and favourable gale she flies across the flying waters. Now it is clouds, and rain, and hail, and rattling thunder; storms coming down as sudden, almost, as the lightning; and now again her white sails glitter in heaven's light, like an albatross in the spotless horizon. The last glimpse you catch of her she is gloriously entering the harbour, the haven of eternal rest; yea, you see her like a star, that in the morning of eternity dies into the light of heaven." Pp. 29, 30.

The beautiful images of the last part of this quotation may be applied to Cheever's own book. But Bunyan is followed with intense interest, because he is the representative of a true Christian, journeying to Mount Zion. It is on this account that the *Pilgrim's Progress* possesses such a charm for the reader. Bunyan exhibits the details of his own religious experience; and, as the experience of all Christians is mainly similar, the book attracts Christian hearts by the bond of sympathy, as well as by its poetic beauty and power. What Christian has not been in the Slough of Despond, or felt not the fiery darts of the wicked one at the entrance of the way? Who has not toiled in the ascent of the hill Difficulty, or slipped in going down to the Valley of Humiliation, or been immured in Doubting Castle, because of walking in by-paths? How beautifully does the scene at the Cross represent the joys of conversion? And the Delectable Mountains and the land Beulah,—are they not vivid pictures of the pleasures of piety? Now, in all this allegory there is nothing like sectarianism. No flood of water is interposed as a barrier, either at the Wicket Gate or the palace Beautiful. Though Bunyan was a Baptist, he had too much good sense, and too much real religion, to exclude his brethren of other denominations from the path of salvation, or from the visible Church of Christ. Cheever remarks, on this point:—

"You cannot say, from a perusal of that work,"—the *Pilgrim's Progress*,—"whether its author was a Presbyterian, or a Baptist, or a Congregationalist, or a Methodist, or an Episcopalian, or a Calvinist, or a Lutheran, only that he did not mean, in drawing his own portrait of a true Christian, that he should belong to any of these parties exclusively; or, if there were any one of these that approached nearest to the Bible, in its comprehensive, Christ-like, gentle, and forbearing spirit, it should be that. The portraiture was a compound of what was excellent in them all; for what was truly excellent they all drew from the Bible, and the *Pilgrim's Progress* was drawn from the Bible, and from no sect, from nothing at second-hand. There is no *ite*, nor *ian*, nor *ist*; that you dare put to Christian's name; no lisping, halting Shibboleth of a party; for he came from the mint of the Holy Scriptures, where no party names

disgrace the glory of Christianity; where men are neither of Paul, nor Apollos, nor Cephas, but of Christ; and so, blessed be God, under his guidance Bunyan made Christian no church-man, but Christ's-man." Pp. 197-8.

If the catholicity of Bunyan's work be a proof of its superior excellence, what a lesson it conveys to his commentators! When we read the foregoing passage from the "Lectures," we fondly hoped the whole work would be found in harmony with the spirit of the "Pilgrim's Progress;" but some of its subsequent passages greeted us as unexpectedly as snow in harvest. We were surprised to find them in a book otherwise so attractive; and grieved at their evident misrepresentation of the belief of a large number of professing Christians. We refer to those passages which speak of the doctrine of Christian perfection. The known reputation and ability of the author preclude the supposition that they were written through ignorance of the real doctrine itself; and the only alternative to our minds is, that they betray a lack of Christian charity,—a want of that catholicity of feeling which, in this age of progress and evangelical alliances, becomes every true minister of Christ.

Respecting the character of the Flatterer, in the Allegory, our author remarks:—

"There is also in our day a flattering delusion, by which this black man in white may be represented, which is the doctrine of perfection attained by saints in this world, which doctrine, by its fostering of pride and self-righteousness, has set many a man with his face from instead of towards the Celestial City. A man eager after spiritual attainments does certainly seem to be in the high road to heaven; but if he makes those attainments, instead of Christ, his Saviour, then certainly his face is turned, and his feet are tending the other way. So we need to be upon our watch against anything, and everything, though it should come to us in the shape of an angel of light, which would turn us from a sole reliance upon Christ, or tempt us to a high opinion of ourselves. A broken heart and a contrite spirit are, in the sight of God, of great price; but if any man thinks himself to have attained perfection, he is not very likely to be in the exercise of a broken heart, or of a contrite spirit, nor, indeed, in the exercise of true faith in Christ for justification." Pp. 433-4.

Again, in treating of the Enchanted Ground, he says:—

"Can anything be more plainly indicated by this than that pretence to sinless perfection, by which so many have been flattered and allured, and which, in so many cases, has led directly, in the end, to the deepest pollution? What seems the cleanest path leads to the pit; it leads pilgrims thither by pride, self-righteousness, and the pretence of a holiness superior to God's law, and releasing them from its obligations. It is not the way of Christ's righteousness, nor of reliance upon him; and so, though it may seem, at first, to be a morality and sanctification of the highest tone, it ends in licentiousness. The men that devised this path, and that lead unwary souls in it, are described by Peter:—'For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them, who live in error. While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought into bondage.' " Pp. 499, 500.

Now there happens to be "in our day" a large denomination of Christian believers, (and there are many in other denominations,) who hold fast to the doctrine of Christian perfection,—who teach, in other words, that believers may and ought to live without sin. They believe that the beloved disciple meant what he said, was inspired by the Holy Ghost, and was consistent with the whole tenor of Scripture teaching, when he wrote, "Little children, let no man deceive you; he that doeth righteousness is righteous even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother." 1 John iii, 7-10. It is even thought that Bunyan knew something of this state of grace,—or, if our author pleases, of "sinless perfection;" a term, however, which is not used by those who believe this doctrine, for fear of being misunderstood, or suspected of teaching a perfection which is independent of Christ or the atonement, or from which they cannot fall. In the land Beulah, which the pilgrims reached *before* they crossed the river, we are told "all the inhabitants of the country called them 'the *holy people*, the redeemed of the Lord, sought out,' " &c.

But the remarks of Dr. Cheever are based upon a most evident perversion of the doctrine. We believe in "the doctrine of perfection attained by saints in this world;" but it is the perfection of "*saints*," and of saintly principles, emphatically so. Not a state which makes "attainments, instead of Christ," a man's "Saviour;" which fills him with "pride and self-righteousness;" but a state of child-like, humble love, and of perfect dependence upon Christ. The evils alluded to in the passages above quoted are more frequently found to spring from the doctrine of the final perseverance of the saints, than from that which teaches "holiness, without which no man shall see the Lord."

But our author, we think, condemns himself. In the chapter on the land Beulah and the river of Death, he uses and quotes language descriptive of bliss, which seems inconsistent with any other than a state of Christian perfection:—

"Nothing in the English language can be compared with this whole closing part of the Pilgrim's Progress, for its entrancing splendour, yet serene and simple loveliness. The colouring is that of heaven in the soul, and Bunyan has poured his own heaven-entranced soul into it. With all its depth and power, there is nothing exaggerated, and it is made up of the simplest and

most Scriptural materials and images. We seem to stand in a flood of light, poured on us from the open gates of paradise. It falls on every leaf and shrub by the way-side; it is reflected from the crystal streams that between grassy banks wind amidst groves of fruit-trees into vineyards and flower-gardens. These fields of Beulah are just below the gate of heaven; and with the light of heaven there come floating down the melodies of heaven, so that here there is almost an open revelation of the things which God hath prepared for them that love him."

During the last days of that eminent man of God, Dr. Payson, he once said, "When I formerly read Bunyan's description of the land Beulah, where the sun shines and the birds sing day and night, I used to doubt whether there was such a place; but now my own experience has convinced me of it, and it infinitely transcends all my previous conceptions." The best possible commentary on the glowing descriptions in Bunyan is to be found in that very remarkable letter, dictated by Dr. Payson to his sister a few weeks before his death:—

"Were I to adopt the figurative language of Bunyan, I might date this letter from the land Beulah, of which I have been for some weeks a happy inhabitant. The Celestial City is full in my view. Its glories have been upon me, its breezes fan me, its odours are wafted to me, its sounds strike upon my ears, and its spirit is breathed into my heart. Nothing separates me from it but the river of Death, which now appears but as an insignificant rill, that may be crossed at a single step, whenever God shall give permission. The Sun of Righteousness has been gradually drawing nearer and nearer, appearing larger and brighter as he approached, and now he fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun, exulting, yet almost trembling, while I gaze on this excessive brightness, and wondering, with unutterable wonder, why God should deign thus to shine upon a sinful worm."

What beauty is contained in the above extract! It is the "beauty of holiness!" Yet "there is nothing exaggerated." It is a true description of the humble rapture of a perfect Christian, waiting, in the improvement of all his talents and graces, until his change shall come. "Mark the *perfect* man, and behold the upright, for the end of that man is peace!" Dr. Payson was not the only person who "used to doubt whether there was such a place" as the land Beulah, but who could afterwards say, "Now my own experience has convinced me of it." Such may yet be the case with Dr. Cheever.*

Apart from these exceptionable passages, Dr. Cheever's Lectures may be commended to our readers, without qualification. No commentator, or critic, to our knowledge, has more fully appreciated Bunyan, or written of him more in his own spirit.

* Does not the following passage, from Dr. Cheever's "Hill Difficulty," indicate some advance of religious experience, or at least some change in his views of the possibility of holiness upon earth? "The time of trial *must* be encountered. We

ART. X.—THE PHILOSOPHICAL STUDY OF LANGUAGE.

SECOND PAPER.

IN political matters, it has been often said, the multitude are always in extremes. The imputation is no less applicable, in other subjects, to the learned, who are of the multitude in things they do not comprehend. It is an infirmity of our poor human nature, so aptly likened, by Luther, to a drunken man on horseback, who is lifted upright on the one side only to topple headlong on the other. We had, in our former article, a signal case of this principle, in the aversion of the English to the verbal philosophy of Aristotle. We have now to note another, directly the opposite—thus exhibiting (the party and subject still the same) the intellectual infirmity alluded to, in its utmost breadth of vagary. From denouncing as worse than futile all employment of words as a means to philosophy, these authorities of our literature seem to have passed without recantation, either by avowal or amendment, to the adoption of a system which seeks not merely the means, but the very matter, of philosophy, in absolutely nothing else than vocabularies and alphabets. The former has long since been disposed of by time; which would soon put a similar end to the latter, if it were not inconvenient to await its award. It is only to remove presumptions from *authority* in its support that we here allude to the inconsistencies, either of individuals or of nations. The question, then, to be considered, is twofold. 1st. Whether the mode of verbal investigation, now termed Comparative Philology,—but which we shall distinguish as the *etymological method*,—be an adequate means of arriving at the scientific principles of language? And, 2d. Whether it does not proceed upon an utter misconception of the proper object, as well as the method, of philology?

Etymology, as an instrument of philological inquiry, is sometimes distinguished into Grammatical and Comparative; with the view, apparently, of separating the latter from the equivocal reputation of

will not say whether it lasts the life long, or precisely at what point the *habits* become *wings*; whether the cars at the top of the Hill are those which receive the soul at death, and cause it to glide through the air to the abodes of the blessed, or whether the movement begins this side of the grave, by the top of the Hill being reached before death, and the airy flight of the soul beginning even in the body, through the great celestial power of peace with God, and a love and joy unspeakable and full of glory. We think Paul stepped into those winged cars before he put off his mortal tabernacle. And every Christian *may* do so, for God has made it possible."

its precursor. But evidently the distinction is merely one of mode or degree; the Comparative method includes the other, of which in fact it is but a more extended development and application. Each professes to trace the derivation of words, by means of the analysis and comparison of their physical elements: the former confining itself mainly to a single language, the latter considering together several collateral dialects of the same language, or kindred languages of the same family, or even several families themselves. Still, in the logical aspect, the procedures are essentially one.

Now, with regard to the Grammatical form,—to which the name Etymology is specifically appropriated,—so far is it at present from being accounted a scientific method, that it is hardly allowed to be a serious occupation at all. As commonly cultivated, it has not been ill characterized by the French wit, as a “science wherein the vowels go for nothing, and the consonants for much the same.” It had, in fact, until a very recent period, almost fallen into the puerile category of riddles and conundrums; a result, doubtless, due, not more to the defects, or rather the incapacities, of the instrument, than to the necessary incompetency of those who then employed it. In justice to the Comparative method, it must be noted that it has rescued the subject from the discredit thus entailed upon it. And here, by the by, we may imagine how much the relief of such a contrast must have contributed to exaggerate the real importance of the new organ.

But, having thus recognized the incidental benefits of this method, we must also observe, in order to a more discriminative conception of its proper province and powers, that not only the efficiency vaguely ascribed to it in the late enormous and sudden progress of philology in Europe, but even its present existence, perhaps, in a systematic condition, is owing, in great part, to a circumstance purely adventitious.

The event alluded to is the promulgation to Europe, about a century ago, of the Sanscrit language; which awoke throughout the literary world an enthusiasm perhaps unprecedented, in its degree or its consequences, in the annals of science, except by the recovery of the famous Amalfi MSS. of the Codes Justinian. We cannot forbear to mention, that our own language has the glory of having been the foremost vehicle of this grand communication, through that accomplished scholar, Sir William Jones. It is gratifying, also, to reflect, that Englishmen,—Colebrooke, Halshed, and others,—have subsequently maintained a respectable position in the new field of research, though rather in the national manner of statistical accumulation. But what is more to the present purpose to remark, than the

immediate consequence of the resemblance, obvious and almost complete, of the Hindu language to the classical dialects of the Romans and Greeks, and especially the Teutonic idioms, was the spontaneous and indispensable establishment of the Comparative method. The magnificent result is well known in the connexion of the Indian Ocean with the Atlantic, by a line of affiliated languages.

But, after all, it may be permitted to ask, What has this effected for the *philosophy* of speech? Evidently the unquestionable importance of this discovery is historical, rather than linguistic. It has established the probability of *derivation* among a family of languages. But it leaves untouched, we believe, the logical laws of the Formation and the Origin of language itself. Nor would the case be otherwise, though the six or eight thousand dialects of the globe were reduced in like manner to a single stock. The laws in question are something exterior, or more properly *interior*, as it were, to all this. And *here* lies the deep distinction between the etymological and the scientific methods of philology.

We are aware that certain etymologists, who aspire to a higher than this merely historical purpose, pretend that their researches afford the indispensable materials of the science; that they proceed according to the inductive mode of philosophizing; that they deal in facts, and eschew theories, &c. According to this philosophical cant of our day, it seems to be thought impossible to deal in nonsense, while one keeps to what are called facts. But, in truth, nonsense can assume no more mischievous disguise; as the condition of most departments of research amongst us, the moral and social especially, but too deplorably attests. In this way science is degraded, in the popular sentiment, as being a mere matter of statistics; within the competence of every man endowed with the five natural senses, and the four rules of arithmetic; and the progress of its principles is retarded, or effectually suspended, by accumulated masses of incoherent and unmeaning particulars. Such is signally the case already in the subject before us. For, where are its materials of *science*, notwithstanding the multitudes of grammars and vocabularies which the prevailing mode of philologizing has been spawning for the past half century? Empirical uniformities indeed there are; and of great importance, not only ethnographically, as just remarked, but as further capable (in the way indicated in our former article) of elucidating the usages, national characters, and mental history generally, of the most interesting portion of mankind. But, with reference to a scientific theory of language, their value, on the whole, is more than doubtful. Even the most celebrated of them, known as Grimm's

Law, respecting the transitional permutation of certain of the consonants,—and so stolidly paraded by recent English philologists, as if it were nothing less than the discovery of the primitive tongue itself,—even this seems of much account towards the end in question, merely as ascertaining, and that not with entire certitude, the relative antiquity of the dialects considered. This inefficiency of etymology, the comparative as well as the grammatical, is, in fine, betrayed in the significant declaration of its very votaries, that, in proportion as their pretended “materials” multiply apace, does any consistent theory of language appear to them more and more chimerical.

But what they do, in consequence, is to resort, blindfold, to tradition, and wrap themselves in the fancied merit of a pedantic practicalism; instead of questioning the soundness, or at least the sufficiency, of a method of investigation which leads to conclusions so unscientific, if not even absurd. The latter course would, there is no doubt, lead to an explication, quite natural, of this philosophical anomaly of the Comparative philologists. It would discover to them, that what are commonly called facts in etymology, or elsewhere, may be but fragments of facts; from which it would be just as irrational to attempt deducing the logical laws of language, as if one should seek, for example, to extract a system of phonology from the consonants alone.

We cannot be misapprehended as meaning to depreciate the investigation of facts, when combined with that which alone gives them value or significance, namely, a suitable theory. For without theory of some sort, it is impossible, speaking strictly, to enunciate, or even perhaps to conceive, a single fact in nature. The difference is, that the theories of most people are their private impressions. But impressions are individual, universally various; the fact occasioning them is objective, is always one. By none of those conceptions, therefore, is it represented faithfully: they give (as we have said) but fragments of it, or caricatures. On the contrary, a fact can, in general, be accounted genuine only in so far as the individual impressions of it all agree: in other words, as it would *appear to all minds*, whether of the country, the age, or (more conclusive still) of the species. It is this sifting of the irrelevancies of *impression* from the essentials of *fact*,—not the piling up pell-mell of the former,—that constitutes the process of Induction, properly understood. The legitimate result is the characterization of the fact in question: which thus, in turn, establishes at once the natural law by which it took place, and the scientific theory through which it was investigated. For Law, Theory, and even Science itself, differ

in truth from Fact, but as a point does from a line, and a line from a surface; that is to say, they are aliquot parts, or multiples of one another. So that, in fine, the famous dispute between the sticklers for Facts and the vindicators of Theory comes, it seems, to this: That the former, while professing to repudiate all theory whatever, are apt to proceed, *sans s'en douter*, upon a crowd of hypotheses and miscellaneous analogies, suggested by their personal experiences; whereas the latter are enabled, under the guidance of one grand conception, both to direct the course of their inquiries, and to select, as well as to systematize, the results, with constant and consistent reference to a uniform principle of classification, a scientific centre of convergency.*

Our course of remark may seem, to some of our readers, to bear too hardly upon the laborious school of modern German philologists. But we trust it will not be deemed presumption to speak with critical freedom of men whose undoubted genius and solid services in this, as in most other departments of philosophy and letters, none can esteem more highly than ourselves. Their preference for the course arraigned will appear far from incredible to any who have carefully observed the historical conditions or the mental characteristics of the German nation. In such matters, moreover, much depends upon the first direction and impulse. We have seen the blind exclusiveness with which the logical method attributed to Bacon is still persisted in from this cause. We are disposed to ascribe much of the deviation in question to the following words of a man whose influence has been perhaps still greater than even Bacon's, upon the world at large, and who may be said to be the father of the German intellect: "Ainsi, (said Leibnitz, awaking his countrymen to the career which has become their glory,) ainsi c'est dans l'antiquité Allemande, et surtout dans l'ancienne langue Teutonique, où aucun ancien livre, ni Grec ni Latin, n'a jamais atteint, qu'il faut chercher l'origine des peuples et des langues de l'Europe."†

But our English philologists are without any such extenuations

* These observations, too general, perhaps, for the exigence of the subject, will be rendered more appreciable by and by. For the present, it may be well to add, by way of confirmation, the testimony of the first living authority, upon a question of method—the authority of the learned, upon which alone seems to rest the opposite opinion, being perhaps best rebutted, before the popular tribunal, by an argument in kind. M. Comte observes, on the subject of hypothesis: "On a beau maintenant vanter outre mesure l'absence totale de prédispositions et d'intentions quelconques; il n'y a certainement d'efficacité durable, pour le progrès de nos vrais connaissances, que dans les observations instituées avec un but déterminé, dût-il être essentiellement chimérique, à défaut d'une sage impulsion théorique."—*Phil. Posit.*, tom. v, p. 134.

† *Collectanea Etymologica*, vol. vi.

or compensations. It is, doubtless, easier to compile vocabularies than to construct even an inadequate theory of language. Moreover, in taking this subaltern course, it would have been also more becoming to speak with reserve of those who, like the French, have had the spirit to attempt at least the theoretic road. We have a characteristic sample of this pedantic insolence in one of the latest publications on this subject,* and which has passed, we believe, as a class-book into the English universities. This alone would justify a very low estimate of the national proficiency in the subject. But a better intelligence and spirit have appeared occasionally in some of the articles on language in the Reviews,—especially the London and the Foreign Quarterlies: essays, it seems to us, giving a national promise which is by no means fulfilled in the book publications. From one of those papers,—remarkable, however, for solidity, rather than for breadth of view,—we take pleasure in citing a passage, containing indications of what we conceive to be the soundest practical view of both the end and mode to be observed in prosecuting the real science of language. After criticising, with merited contempt, the attempt of the systems which we have been discussing, to gather the laws of language from the analogies of sound between the various dialects,—far the greater number of which, being savage, and therefore only *spoken*, are transmitted to us according to the ear and orthography of the reporter, both as various, again, as his education and country,—this writer concludes: “The more we reflect on the subject, the stronger is our conviction that all attempts to classify such scanty, imperfect, and erroneous materials, or to make them the basis upon which to establish an affinity or consanguinity between nations, is a mere waste of time.” “*Language is not yet perfect. Men made it, as they established government, long before they inquired into the principles on which it ought to be made. These principles must be the same, or nearly the same, for every language; but nothing can be more different (?) than those which have been adopted. We would recommend philosophers, therefore, to keep those languages in view which are most likely to predominate; to ascertain, not so much the principles on which our ignorant forefathers constructed them, as those on which they ought to be constructed; and, proceeding on with the great current of civilization, to endeavour to lead mankind, when they change [modify] their language, to make every change an improvement.*”†

* Winning's Manual of Comparative Philology, 1838.

† For. Quart. Rev., vol. i, on Balbe's Atlas. We have some reason to believe this able writer to have been the celebrated Dr. Young, of mathematical renown, and of hieroglyphic notoriety. Nothing could, in fact, be better fitted than the latter of

Long as this profoundly judicious counsel has lain before the British public,—it is now some thirty years,—yet our language (and indeed every other, as far as we know) remains still without even an attempt to proceed systematically on the principles thus suggested. It will be perceived, however, that we should not at all concur with the reviewer, in neglecting what has been done, though done crudely. On the contrary, we regard the history of language, up to its rudest attainable beginnings, as the surest index, as well as the necessary basis, of what ought to be, and how. It is, accordingly, as the best means of prosecuting at once this double inquiry, under its scientific conditions, not for the practical purpose intimated, *à l'Anglais*, by this writer, that we too have inculcated attention, at the same time, to the most forward languages, living or dead. First among these, in a scientific respect, are the Greek, in antiquity, and the French among modern dialects. We have alluded, in our preceding article, to the superiority of the French idiom, in point of logical construction, referring to the sequel for a fuller explication. The remarks we now submit to this end are matter of easy observation, or of uncontested history.

In the first place, all the world acknowledges that there is none among the more cultivated of the modern dialects, wherein so little appears that is utterly unmeaning or obscure as the French. This is loosely attributed to national sprightliness, or some other subaltern quality, from an unwillingness, more natural than liberal, to admit a serious superiority in a foreign tongue. It is, however, an evasion merely; not an argument, nor even a denial. The language being a reflex of the national mind, and presenting in all stages an exact measure of its capacity and culture, the qualities of precision, neatness, and method, which may be habitually exhibited in its literature, belong, of course, essentially to its normal structure. They are also the same, logically, in small things and great. Indeed, their reality and efficacy are better recognized in the small, where there must be merit of form to compensate for levity of matter. A language thus constituted will not admit of the opposite defects. Accordingly, the French affords no such resources to mediocrity as are found, for instance, in the greater invertibility, the mongrel origin, and dialectical imprecision of the English. There is nothing so dull as a stupid writer in French; and this is the immediate reason why such are, in fact, comparatively so few. Even social revolution, that great debaser of language, has left but a transient impression upon its well-compacted frame. Amongst the other properties of this

these studies, to open the secrets of the history and formation, and thus of the science, of language.

language, it effectually suppresses all tendency to those verbal transcendentalisms of style, which are seen of late to infest and disfigure our own literature. There, quaintness of expression will not pass for originality, contortion for energy, or disorder for depth, of thought. If the reader would see the qualities and contrast in question more precisely tested, we would recommend, for example, one of the hieroglyphic pages of Mr. Carlyle turned into literal French. We guarantee it to prove a curiosity worthy a place in the British Museum.

What is it renders the Frenchman avowedly the most exact reasoner, the most sagacious generalizer, the most expert book-maker, the most adroit diplomatist,—down to the most agreeable storyteller, as well as the most systematic, if not always successful, inquirer of the age? Simply that he is the best *interpreter*; that is, the best comprehends* the powers and capabilities of words, the logical significance of language as the universal cipher to the mystical record of nature. Not so much that physical nature of which Bacon speaks; which (simple and uniform comparatively) presents us to-day the same objects and phenomena which were offered to the earliest observer; but the still wider, deeper, and more diversified nature of the human heart, as developed in the accumulated experience, opinions, and institutions of our race, and of the spirit of which language involves the sole authentic, the only unlying, history, because the only one written by the facts themselves as they occurred, because written by savage as well as sage, by nature as by man. The German may theorize more transcendently, the Englishman think more profoundly. But the interposition of the Frenchman and his “universal language” has been generally found requisite to reduce the theories of the one from the clouds of metaphysics, and to rescue the thoughts of the other from the confusion of empiricism, before ordinarily they could be made available to the purposes of life, to the progress of science. The abstractions of Kant, the reveries of Fichte,† and the rest, have been generally rendered intelligible by the French eclectics. So, too, it was a Frenchman who accomplished the perhaps still greater feat of interpreting the Egyptian hieroglyphics. The discoveries of Newton were first demonstrated or systematized by Frenchmen.‡ The rescue of Chemistry

* A term aptly exemplifying the philosophical superiority in question, if its French acceptation, even popular, be compared with the English equivalent, to *understand*.

† Who once announced to his class that, in his next lecture, he would *create God*.

‡ La Place and La Grange. See the reluctant admission of Sir John Herschel. *Dis. Nat. Phil.*, 303-4.

from the quackery of alchemy and natural magic, and its unexampled rapidity of progress to the dignity and utility of a science, are due entirely to Frenchmen,* who invented for it one of the most perfect, perhaps, as yet, of our scientific terminologies. So, also, of Botany. The science of Comparative Anatomy,—that intellectual miracle of combination and arrangement,—may be said to have been both conceived and completed by a single Frenchman.† It was a Frenchman who first among the moderns reduced the art of government to the definite conditions of a problem;‡ and another who established the representative theory on a basis of rigorous demonstration.§ In fine, (to cut short an enumeration that might be endless,) it is French mind,—probably, however, impregnated by the sublime conception of the neglected Vico,—which has illustrated the present age with the most important, and the ultimately controlling, science of all, the science of human nature,—the Philosophy of History.

It may be added, as perhaps more obviously illustrative of the exegetical talent in question, that French writers have not only been the received authorities|| upon the governments of antiquity, especially Greece and Rome, where they have been the skeptical predecessors of Niebuhr and his school, but are also the best expositors of the most complex of existing systems. The most systematic (though an inaccurate) account of the British constitution has been given by a Frenchman.¶ And in this country, we suppose, few would be found, of competent intelligence and impartiality in the matter, to deny that we also have learned more both of the theory and operation of our own institutions from a Frenchman** than from all our other teachers, native and foreign. Nor is it merely in regard to particular systems, and special theories of government, that Frenchmen have taken the lead. It is remarkable that the three grand forms which society itself has assumed successively in the aggregate evolution of the human mind, have been first conceived, or characterized, by French writers. The primitive or theocratic phase, by Bossuet;†† the metaphysical, or Rights of Man form, by

* Lavoisier, et al.

† Cuvier.

‡ Montesquieu.

§ Rousseau.

|| See Gibbon, (*passim*), who hardly ever quotes his own countrymen, unless to season a sarcasm.

¶ De Lolme was, we believe, a Genevese by birth; but it is the same thing.

** De Tocqueville.

†† *Histoire Universelle*. A work deserving the title, by the logical merits of its method, notwithstanding the sneer of Voltaire, that it was a *Universal History*... of the Jews. But Voltaire was not very deep in the methodology of history; though he felt its want, and made, with his usual sagacity, a respectable contribution to supply it.

Rousseau;* while the scientific, or (in the technical phraseology of English philosophers) the Inductive period, indicated by Montesquieu,† and sketched by Condorcet,‡ has been finally constituted and co-ordinated with the other sciences by the incomparable Comte, in the treatise to which we have already referred.§

We may further observe, that in France a larger proportion, than elsewhere, of discoveries and inventions seem the effect of premeditation; to proceed from the wants of the head,|| rather than those of that less dignified part of the body natural, which is made "the mother of inventions," by an English proverb.¶ Finally, in France, theories precede and introduce reforms or revolutions. Whereas, in England, as elsewhere, such things are operated rather through the purse-strings; and political theories merely follow the impulse given by pecuniary tribute, ship-money, or tea-tax,—that is, when they come at all.

Now this scientific superiority, so decided and universal, is, we think, to be explained only by a higher logical and interpretative capacity in the French language, and, consequently, mind; or in the French mind, and, consequently, language, if this be preferred. For it is indifferent, as we have shown, to our purpose of exemplification, whether the philological qualities in question be viewed as cause or as consequence, or as partly the one and partly the other, which is more strictly the case; there being between the mind and language of a people a constant mutuality, progressive or otherwise, of action and re-action. The proper influence of the language, however, is separately appreciable, as when in the hands of a foreign writer. With regard to the French we need add, out of several, but a single instance of this kind. Hugo, the celebrated German professor, is well known as the founder of the historical school of jurisprudence; a school

* *Contrat Social*.

† *Esprit des Lois*, liv. i, ch. 1. ‡ *Sur le Progrès des Connaissances Humaines*.

§ *Philosophie Positive*. Tom. 4-5, *Physique Social*.

|| A most apt example of this remark has just been announced to the learned world in the immortal discovery of Le Verrier. Although astronomers had for years been familiar with the requisite data, both facts and principle, in the perturbations of the planet Uranus and the law of gravitation, yet a Frenchman only has had the confidence, holding one of these chains in either hand, to, as it were, launch himself off into immensity, with what we shall term the *scientific faith*, that he was to find footing, in a world unknown, invisible, undreamed of, which should form the connecting link of his premises in the abysses of space.

¶ But borrowed, perhaps, from the parasite, in one of the Comedies of Machiavel, who winds up a vindication of his trencher philosophy in these words:

. . . perche solo il ventre,
(Come dice il tuo satiro) è il maestro
Che insegna ogni arte, e fa l'ingegno destro.

chiefly characterized by the introduction of perspicuity and method into the chaos of his compatriot commentators. But this circumstance is probably owing, as is well remarked by an intelligent English writer,* to the fact that the reformer's education was less German than French,—in which idiom he preferred, in fact, to write. Savigny in the same line, and Lessing in criticism, are also examples. And in our own literature, a similar predilection—with which he has often been patriotically reproached—is betrayed unmistakably in the lucid pages of Gibbon.

We have dwelt thus fully on a particular tongue, in order, we repeat, to enforce by example both the influence of language upon the destiny of science, and the proper object to be had in view in its investigation and improvement. Not that we think the French a perfect model, and would propose it, though it were, (or indeed any other,) for direct imitation. This would be to misconceive the whole subject fundamentally. Language must be *re*-formed, as it has been formed, *ab intra*: external influence can be brought to bear upon its organization, only by undergoing a process of assimilation in the nation's mind, as represented by its principal writers. Besides, we must here expressly disclaim the presumption of a design so ambitious as the reformation of language. Whatever may be the result, the purpose of these pages is much more humble. And, as it will furnish an occasion of placing the importance and the urgency of such a reformation in a point of view perhaps still more impressive than any of the preceding, we may be permitted to say a word respecting the origin of our undertaking.

In meditating an attempt to supply one of the most seriously felt defects in the Law literature of our language, by a complete and systematic treatise on Interpretation, the writer was not long in finding the want of solidity in the ordinary foundation,—resulting not alone from the large mixture of popular phraseology with the special, and far the greater, portion of English jurisprudence; but also from the antiquated and incoherent character of much of even the technical vocabulary. This fundamental difficulty was not honestly to be eluded. Nor was it to be encountered, we thought, thoroughly, but by a philosophical survey (such as we nowhere knew of) both of the principles and properties, the science and the art, of language in general. In this way we hoped to prepare an unshifting groundwork in the universal laws of the subject, grammatical and logical; whereupon to proceed at once and without philological preamble, first to constitute scientifically the juridical canons of Construction, and, as a preliminary, of Composition generally, and then to apply

* Irving, Introduction to the Civil Law.

them systematically to the explication or improvement of the rules and terminology of our Jurisprudence and laws.* Hence the present lucubrations. And that even in this respect—though affecting only the language of a special but most important science—they regard an object of no mean consequence, will be evident from the following reflections, which would be here out of place perhaps, except as an incitement additional to the general cultivation of Language.

Of human laws, (and the same is true of the Divine,) above most things, it may be said, that they live, move, and have their being in language. This is plain enough of what are termed positive, or Statute, laws; which are always enunciated in general propositions, and whose essence or meaning, therefore, is wholly contained in the expression. That the cases of particular application, the decisions of the Courts of Justice, form no real exception, is perhaps not so commonly clear. But in fact what the Judge decides is always a principle, expressed (if at all) of course in a general proposition. It is merely the use he makes of it that is, or seems to be, particular; and in this, he but avails himself of an option quite logical, to deduce from universal premises a conclusion merely particular, or even only singular, according to the immediate purpose:—*De personis judicatur, sed de rebus contenditur*.†

It follows, that every possible assertion or question of Law must be purely a matter of interpretation. It inquires whether a certain attribute or relation was included, expressly or intentionally, in a certain term or form of words; whether the principle or analogy under which the advocate would class his case is indeed to be found in the verbal packet wherein the legislature has wrapped and labelled the sovereign will? The only point of fact that could at all be involved relates to the action of the legislature; that is to say, the *existence* of the particular law. But this is usually prevented by official authentication. There is, no doubt, in the propositions of Law—as there is, for that matter, in those of even the mathematical sciences—an assumption of the *fact*, that the subject-matter has, or may have, a real existence. But this is not implied in the terms of the law, nor does it form any part of its import; and, accordingly, had its subject no positive existence *in rerum natura*, such a law would indeed be inoperative, but not a whit, on that account, the less significant or complete.

These few considerations serve to show how vitally the principal

* To retain the ancient *terms*, but alter the *uses* and definitions, was Bacon's prescription on the very subject.—*De Augm. Scien.*, div. 3, ch. 4.

† Quinctilian.

interest and object of society—the *administration of justice, public and private*—is involved in the condition of the language. Le droit, (says a standard writer on criminal legislation,) le droit est une langue, une langue qui a de nombreuses et profondes ressemblances avec la langue parlée.* Such is the essential dependence of law upon language, in even its most favourable conditions, where the terms have been defined, and under well-constituted codes. But in a jurisprudence like ours, almost utterly destitute of both these requisites, the consideration of language assumes a *remedial* importance, in addition to the regular and instrumental. In other words, besides the grammatical and the logical functions simply, which are ordinarily sufficient under written laws, Interpretation here acquires an historic and systematizing efficiency, indispensable to supply, in some degree, the want of a code: for a code is but a classification, and classification (of moral objects) is but a system of terms. The interpreter of the Common Law, instead of at once proceeding to infer synthetically from a defined term or rule, is ordinarily met on the threshold by a pair of previous questions, (“previous,” too often, in the parliamentary sense,) namely, whether there be at all a rule appropriate to the category; and if there be, then what it is precisely. In this consists what was called of old, “the glorious uncertainty of the law.” The present salvo, no less characteristic, is to pretend it to be the “Inductive Method” applied to Jurisprudence. There is a difference, however, between experimental philosophizing and interpreting the Common Law; and it is this circumstance, exactly, which renders the scientific amelioration of language of peculiar concernment to a country blessed or cursed with such a legislation. The difference is, that in the physical investigation the interrogatory is addressed to veracious nature; in the juridical, to equivocating words, still words.

While, however, our immediate design was thus suitably moderate, it is also true that the practical speciality of the object has not been suffered to affect the philosophical generality of the survey. Nor would there, indeed, have been any rational tendency to this effect. So that, should these essays be found of value on the score of reformative applicability, we are quite willing to renounce the credit, as we have just disclaimed the presumption, of so ambitious a purpose. In truth, it is a spontaneous consequence of our manner of conceiving the subject, and which necessarily renders the exposition alike, though not equally, available to all branches of the entire system of dependent arts. Accordingly, while it may be the writer’s to employ its principles in the comparatively limited, however important,

* Rossi, *Traité de Droit Pénal*.—Liv. iv, ch. 3.

application just specified, others would, we doubt not, find them no less accessible or essential in other equally important departments, whether of practice or speculation, of reform or inquiry. The philosopher (for example) who, adequately up to the demands of his mission and the age, would counteract the empirical tendency of our day to render the sciences at once inaccessible by multiplicity, and barren by minuteness, might find his most popularly impressive argument in the pattern, faint perhaps but faithful, of their mutual dependence and fundamental unity, which would be furnished by the historical analysis we endeavour to describe, of the laws, the logical laws, of language. And for educational purposes—in this country more urgent, perhaps, and intelligible than the abstract exigences of science—this source would, we believe, prove still more usefully as more directly suggestive towards re-organizing, in conformity with the advancing condition of science and the increasing necessities of systematization, our semi-scholastic, shallow, and quack-patched compilations of Grammar, Rhetoric, and of Logic above all. But as a method of treatment pretending with any right to results such as these, must needs be something new in philology, and is, moreover, of a nature (like everything else that is truly scientific) not to be followed advantageously in detail without a previous conception of its general character and course—for these, among other reasons, an outline, but brief as possible, will properly occupy the next and closing article of this series.

ART. XI.—THE PHILOSOPHY OF CHRISTIAN PERFECTION.

The Philosophy of Christian Perfection ; embracing a Psychological Statement of the Principles of Christianity on which this Doctrine rests : together with a Practical Examination of the Peculiar Views of several Recent Writers on this Subject. Philadelphia : Sorin & Ball. 1848.

THE doctrine of holiness, or Christian perfection, has not, until a comparatively recent period in the history of the Church, been a subject of much controversy. But while many other doctrines, once controverted with great zeal, have fallen into neglect, this new topic has been brought forward and discussed with various success by various writers, but we trust not without some real advantage to religion. So far as the discussion is wisely conducted, it must have a beneficial tendency, because it familiarizes the human mind with the most elevated practical truths of the gospel ; the introduction, how-

ever, of a dogmatic and intolerant spirit is to be guarded against as an evil, and an evil especially pernicious in matters of faith. We are not aware that unusual bitterness has marked the progress of this controversy, or that the advocates of perfection have shown themselves less perfect than the common run of religious disputants. On the contrary, we believe the dispute has generally been conducted with eminent candour, and as became men who believed that Christianity, sooner or later, would restore them to perfect holiness. If some exceptions occur, it is no more than might have been expected, and no more than will occur again, if the question continues to be mooted.

All idea of absolute agreement in things merely speculative, on this or any other subject, should at once be abandoned. After eighteen centuries of controversy, the Church is no nearer one, in matters of this kind, than it was at the beginning. This fact suggests the propriety of great forbearance on the part of those engaged in theological disputes; they may prove their doctrines ever so clearly, but it will be labour lost except within a particular circle. The results of controversy have been meagre enough. Indeed, the peculiar barrenness of this method of propagating truth ought long since to have pointed out the better way. That better way is to follow the order of Providence, and respect, rather than extirpate, that variety which exists everywhere in the intellectual, as well as in the physical world. Men of equal goodness and of equal intellect have in all ages differed on abstract questions, nor has it been possible for them to do otherwise than differ. In proportion as they have receded from speculation, and confined themselves to points which can at all be considered fundamental, this difference has become less. And if we could fall back upon what are strictly essentials, and cease to attach such disproportioned importance to other points, unity of faith might at last be attained. No truth, no principle, need be sacrificed; nothing need be done but to repress that spirit of theorizing and dogmatizing, the indulgence of which has filled the world with fancies disguised as the sacred truths of religion. Religious dogmatism is a despicable vice; it is not simply ridiculous, like some other vices, but is malignant to a degree not easily conceived; it strikes at the very constitution of religion, and would banish all piety, by banishing all freedom of soul. Against this fearful evil it is the duty of good men to make whatever resistance they can, though the hope is hardly to be entertained that it will speedily be removed. In the mean time, every effort to harmonize conflicting views, and to soften the asperity of feeling which has been engendered by doctrinal antagonisms, ought

to be favoured, rather than discouraged. If the evil of contention cannot be entirely cured, it must be borne with the best possible grace, and no means left untried which are likely to mitigate its dire effects. An effort of this kind produced the "*Philosophy of Christian Perfection*."

This work is now known to have been written by the late Professor Caldwell. The author, after adorning for many years an important station in one of our literary institutions, was called to his reward just after the publication of this volume. On its first appearance it was severely reviewed, and pronounced heretical,—thus securing to its author, while he lived, what Dr. Johnson calls the second degree of good fortune. He said the first thing to be desired by an author was, to have his work approved, the second, to have it censured, and the worst of all was, to have it fall dead from the press, attracting neither praise nor blame. The general object of the work is thus stated by the author:—

"In the treatise upon which we now enter we propose to interrogate our psychology, that we may see whether science, as the handmaid of revelation, can be made to aid in giving us any clearer views of the moral constitution of man, or any more definite ideas of the moral perfections made attainable by him. Instead of propounding any new theory of Christian perfection, our object will be, in the first few chapters, to discuss some general principles, and, so far as we are able, to render intelligible to those acquainted with the modern terms of metaphysical science, the great system of Bible truth, as we suppose it to be understood and interpreted by evangelical Christian writers generally; and then, by the aid of the light we may thus obtain, to see how far this will tend to reconcile the conflicting views of those who have, from time to time, engaged in the discussion of the subject now immediately before us. The disuse, therefore, of all technical language, even though it may be the language of Scripture, so far as it has been employed in different senses, will not be deemed affectation. It will, indeed, be readily seen, that the employment of such language would entirely countervail the object we have in view, which is, not to support, nor indeed to overturn, any existing theory; but rather to see to what extent the various theories may be reconciled with each other." P. 11.

The design is certainly commendable; and the only question that can be raised is in reference to the method adopted. Can a psychological investigation throw any light upon a doctrine of Scripture? Many will, no doubt, take the negative of this position; but we cannot see how they are to maintain their ground without excluding every branch of natural science from the investigations of religion. It is now pretty generally admitted, that the study of nature has a tendency to illustrate and confirm the doctrines of revelation. With this view Paley wrote his *Natural Theology*,—a work of acknowledged utility, and of unanswerable argument. Butler's *Analogy* is based upon the same general principle, "the Constitution and Course

of Nature," proving in the latter work the divinity of the whole Bible, and in the former work the principal doctrine of the Bible,—the existence of God. Now, if observations on nature have contributed, in these instances, to establish important Biblical truths, it is sufficiently evident that similar observations may contribute to establish other truths of like character. We readily admit that much will depend upon the manner in which such investigations are conducted, but we can see no defect in the method itself.

"Philosophy, baptized

In the pure fountain of eternal love,
Has eyes indeed; and, viewing all she sees
As meant to indicate a God to man,
Gives *him* his praise, and forfeits not her own."—*Task*.

But the term philosophy is justly objectionable, if we do not make a wide distinction between what is now understood by that term, and what was once understood by it. The only philosophy of any acknowledged authority in modern times is but a collection of facts, whereas the philosophy of the ancients was mostly mere speculation. It is true that ingenious men, even in our times, have fabricated theories, and rashly given them to the world as science; but such theories have no weight, except with a credulous few, and are no more recognized as a part of philosophy than is the Arabian Nights Entertainments. It is also true that no inconsiderable share of these vagaries has existed in connexion with the science of mind. In this, as in many other sciences, our actual knowledge is confined to a few cardinal truths; but of these we are as well assured as we are of the first principles of any other science. For instance, we know that man is a rational being, possessed of consciousness, and capable of thinking; of these facts, which are the basis of psychology, we have the same knowledge that we have of the elements of physics,—of matter, its modifications and laws. Now, there can be no more impropriety in using what we do know of mental philosophy for the support of religion, than there is in using the facts of physical science for this purpose. Our author does not propose to give any weight to the speculative part of metaphysics; he has not once referred to anything of the kind, nor does he make the least use of such materials. His whole system, whether correct or not, is based upon a few plain facts in human psychology. While the Bible everywhere accords with fact, it rarely if ever accords with mere hypothesis; the former may, therefore, be allowed great weight in the interpretation of Scripture, while the latter can be allowed none at all. Throughout the natural world there is a marked fitness of means to ends, of creatures to their circumstances, of laws to what-

ever is subjected to law; and all analogy leads us to expect in a revealed religion the same precise adaptation to the constitution and condition of human beings. Light is not more adapted to the eye of man than the law of God is to his soul. If God has given a law, that law must be the very best for man,—it must be infinitely preferable to all others, because infinite wisdom ordained it. Such a law will not only be perfect in itself, but perfect in its adaptation to us. The correspondence, therefore, of our intellectual system to the rules which are prescribed in the word of God for its government, is a most fruitful source of instruction, and one fraught only with beneficial tendencies.

It has been said that this work is a resort to philosophy to supply the defects of revelation. Such a charge, to say the least, is unjust; no defect is imputed to revelation, nor is there any attempt to modify its principles by means of the truths of intellectual philosophy. A ray of light is indeed borrowed from our mental constitution to aid in the interpretation of Scripture; and if this may be condemned, then we may also condemn the man who appeals to the visible universe to illustrate the Scriptural doctrine of Divine omnipotence. We need not, however, rest this argument wholly upon analogy, for the Scriptures themselves affirm the fact. "That which may be known of God is manifest in them, for God hath shown it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." This shows, beyond controversy, that such a mode of inquiry is legitimate; and we might even go further, by affirming that it renders it obligatory. Unless there is something more weighty and more sacred in the doctrine of Christian perfection than there is in the nature of God, it is susceptible of confirmation and illustration by means of psychological truths.

We must now turn our attention to the philosophical principles which the author has employed in the elucidation of his subject. They are but few. There are no wire-drawn theories, no bold and sweeping conclusions, no extensive collection of facts. We find only a simple reference to some very obvious facts in intellectual philosophy. The following is his view of the mental condition of man before the fall:—

"Without attempting, at this point, anything like a full detail of man's original constitution, we think the following positions so obvious as not to admit of controversy:

"1. That he was imperfect in knowledge. 'The woman being deceived, was in the transgression.' 2 Tim. ii, 14. If deceived, her knowledge must have been imperfect.

"2. He was endowed with physical appetites. These were doubtless intended as sources of enjoyment, as well as for other important purposes. The appetite for food was directly appealed to in the fatal temptation which led to ruin.

"3. He was endowed with propensities and affections not in their nature unlike those which now belong to the human mind. The principle of curiosity, or the desire to know, was but too successfully addressed by Satan, when he said to the woman, 'In the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good from evil.' And Adam himself seems to have been seduced to sin by his affection for his companion.*

"4. This suggests the other element in his constitution, to which we wish to refer, which is, that he was endowed with a susceptibility of being addressed by invisible malignant spirits. We believe 'the serpent' is universally supposed to have been only the mediate agent of Satan in working out the ruin of our race." P. 14.

This extract contains everything of importance in the author's psychological system. The only point of consequence involved in these positions is the close correspondence of the human mind, so far as it regards the extent of its faculties, before and after the fall. He makes what may be called Adamic perfection less considerable than many have done. Having established this conclusion, he proceeds to maintain the doctrine of Christian perfection in conformity with the present and the original state of the human mind. It was not his purpose to introduce a new theory, but to find some common ground on which the views of all parties might be united. Instead of resorting to Biblical criticism to effect this object, he founds his argument on acknowledged traits of intellectual nature. We cannot say that all his conclusions are sound, but in the main we think them correct. But whatever may be thought of some of his inferences from psychological truths, the grand doctrine,—that of entire holiness,—for which he contends, is a cardinal principle of Christianity. The merest child in religion knows, or ought to know, that the whole purpose of the gospel is to make men holy, and thus fit them for heaven. It is not a doctrine which depends upon any critical exposition of Scripture; it is the spirit and design of all Scripture,—the one great object of all religion.

We shall not follow the writer through this work to trace the application of his principles to the subject of perfection. All we designed was, to point out the method of argumentation pursued, together with the doctrinal position assumed by the author. This

* In this and the preceding paragraph the author's theory of temptation is involved. It is the same that was maintained by him in the *Methodist Quarterly Review* some years since. His theory is, that as the various natural powers, appetites, and propensities of mankind, existed in a state of innocence, their existence now cannot be sinful, and that they become sinful only by being unduly excited, or improperly indulged. How this position can be controverted, without running into some extravagance, we have yet to learn.

we have done, though very imperfectly, and we have only to add, that whether the doctrine of perfection can or cannot derive aid from psychology, it is abundantly capable of support from other sources. If metaphysics fail in this argument, the Bible will not. The following considerations establish the doctrine beyond successful contradiction:—

1. Wherever holiness is required, it is required without abatement. No command can be found exacting only a limited sanctity. No one is taught to be partly holy, and to rest in this with the expectation of ultimate salvation. Hence, he who is not holy is not what he should be.

2. There is no intimation in the Scriptures that the means of grace are not of sovereign efficacy. The effect which they have at all, they have immediately. He that believes is made holy as soon as he believes. At least, if this be not the case, we are without all knowledge of the time in which faith takes effect.

3. If any of God's laws are to be kept, then all are to be kept; for we cannot distinguish between those which it is possible to obey, and those which it is not possible to obey. There is the same obligation, and the same ability, to obey one law, that there is to obey another, and to obey all that there is to obey one. But are there no laws, the violation of which is necessitated through ignorance? Let it be remembered that God is the Christian's wisdom and his strength; he cannot, therefore, plead either ignorance or infirmity. The sin of ignorance is sin, but men are required to live without sin. "Awake to righteousness, and sin not." "Whosoever abideth in him sinneth not." "Whosoever is born of God doth not commit sin." Now, if every Christian is under the necessity of sinning through ignorance, all these must receive an important qualification; and where in the Bible shall we find that qualification? Certainly not in the fact that the sin of ignorance was once winked at, nor in the atonement required of the priests for the iniquity of their holy things. These belonged to a former dispensation,—to the first covenant which God, finding fault, removed, that he might establish a better one. Under this new dispensation the law is written, not upon tables of stone, but upon the fleshly tables of the heart; and the sin which once could not but exist is now unnecessary, and therefore prohibited.

4. Holiness is conditional. Where the condition is performed, the purification of the heart must follow. If the condition is possible, then holiness is possible, for the promises of God cannot fail. Pardon, regeneration, and sanctification, are the work of God, to be done when the condition on which they are dependent is performed.

The entireness of the work can make no difference, as all things are possible to the author of this work.

5. Holiness is rendered necessary by the circumstances of men. The probationary state is always liable to an instant termination, and therefore demands an instant readiness for such a termination. He that may die now, should now be prepared to die. If entire holiness is a necessary preparation for death, then entire holiness is possible now, is necessary now, or it is not now necessary for men to be prepared for death. We cannot speak of the future,—with every probationer all is confined to the passing moment. Each ought to be this moment fitted for the eternal world, unless death is to complete the work of sanctification. But death cannot sanctify, it can only hand us over to the destiny for which grace, or the want of grace, has fitted us.

6. This leads us to observe that religion must be taken as a whole. Its whole effect—salvation—is demanded instantly; the whole effect being thus necessary every moment, it is equally necessary to have the whole of religion every moment, unless a part can produce the same effect as the whole. But this is not pretended, and hence it has been charitably supposed that those who live below their privileges, and yet retain their justification, will be sanctified in the hour of death. This idea makes religion consist of several parts, some of which may be possessed, while others are not; whereas the Scriptures, by imposing on us an instant need of the whole, have obviously indicated that the whole will instantly be given. There may be distinctions, as faith, repentance, regeneration, justification, sanctification; but of how many parts soever religion may consist, they are all equally within reach of us, and all to be had this moment. There may be successive stages, but they must all be passed through in the same moment, or they are not all necessary to salvation. Divines have introduced various technical distinctions;—they have divided religion into departments, of which justification and sanctification are the two most prominent; but these distinctions, if actually found in the Bible, are not there made a matter of importance. Whatever is included in religion we have offered at once,—the whole is pressed upon us for immediate acceptance. There may be parts, but it matters nothing, for we must have the whole. No one part is there offered as sufficient till we can obtain the rest, and hence we should not attempt to substitute a part for the whole, nor ought we to wait for one part more than for another. We want all, and want it now.

7. Salvation in all its extent is by faith. In order to full salvation, nothing is necessary but full faith. If we cannot fully believe, neither can we be fully saved. But who doubts the possibility of

believing? No one. And yet many doubt the possibility of holiness, as though God would not, or could not, give this blessing to the believer. They dare not believe faith impossible, nor holiness possible.

8. God requires nothing impossible. The fact that he requires a thing proves that such thing, whatever it may be, is possible. He commands us to be holy, and therefore we can be holy; he commands it now, and therefore we can be holy now. There is not the slightest intimation that he would have obedience delayed a moment.

9. All the Divine requirements have relation to the present time, and to no other. God does not command us to repent, or believe, or do anything else, to-morrow. The holiness which he requires at all he requires to-day. It could not be otherwise, considering the tenure of life. It follows, therefore, that if perfect holiness is ever attainable, it is now attainable.

10. The subject of entire sanctification has been much mixed up with needless speculations about the Divine law. What is this but to seek salvation by the works of the law,—the very way in which the Jews sought it? It is not by keeping the law that we are made holy, but we are made holy that we might keep the law. The sinner is never saved by his own exact obedience; his righteousness is always the righteousness of God. This he is to seek, this he is to retain by obedience, but his obedience is not holiness; his obedience will bring upon him the holiness which he needs,—it will connect him with the promise,—it will identify him with Christ, and thus secure to him what never could result simply from his own acts. Whether we can or cannot keep the law entirely, we can be holy, because we can be so united with Christ as to have him of God made unto us “wisdom, and righteousness, and sanctification, and redemption.”

11. The tenor of Scripture very clearly establishes the necessity of entire holiness. Not only is the Christian bound to abstain from sin, but he must avoid even the appearance of evil. He is to “adorn the doctrine of God our Saviour in all things;”—not barely to keep the law, but to keep it in a manner creditable to the law itself. He has entered into a covenant to do the will of God, and receives Divine assistance for every part of this covenant engagement. To say that he cannot keep this engagement, is to say that God cannot enable him to keep it.

In conclusion, we have only to say, that the notions, that if once made holy we could no longer live in this world,—that we must always sin, in order to be always able to pray for the pardon of sin,—that the law of God may be kept in some points, and not in others, are kindred absurdities, alike unfounded in Scripture, and in the constitution and circumstances of our nature.

ART. XII.—SHORT REVIEWS AND NOTICES OF BOOKS.

(1.) WE stated, in our January number, that DR. DIXON had been prevented, in some way, from giving, at the last British Conference, an account of his American journey. Perhaps we have reason to be thankful that it was so, if, as we surmise, the fact has given rise to the publication (or at least to an earlier publication) of "*Methodism in America; with the Personal Narrative of the Author, during a Tour through a part of the United States and Canada*," by JAMES DIXON, D. D. (London, 1849: 12mo., pp. 498.) The work is divided into five parts: I. Personal Narrative: II. Historical Notices of Methodism in America: III. Institutions of the Methodist Episcopal Church: IV. Territorial Progress of the American Methodist Episcopal Church: V. Measures adopted by the Methodist Episcopal Church on the subject of Slavery. As might naturally be expected, the first part is that in which American readers will be most interested. The narrative is clear, pleasant, and animated: the style throughout is that of a sensible, well-informed man,—always direct, perspicuous, and easy. The spirit of the book is excellent. Almost for the first time we have had an Englishman among us, looking at our country and our institutions with that feeling of kinship which one would think Englishmen and Americans should, of all people in the world, cherish for each other. He remarks, in his preface, that "his impressions of the true greatness of his own country were never so strong as during his visit to the States. America is the offspring of England. England has been reproduced in America." Unnatural, indeed, is abuse of the child by the parent, or of the parent by the child. Let us hope that the day for caricatures of American life by Englishmen, or of British life by Americans, has passed away.

As the work will be immediately reprinted, in whole or in part, by Messrs. Lane & Scott, we shall reserve fuller notice of it for our next number. In the mean time, we cannot withhold from our readers a few choice specimens of the kindly spirit, and the manly good sense, of the late Representative from the British Conference.

The following is Dr. Dixon's account of his visit to the President of the United States:—

"On our arrival we met with a black man, the only servant of the President we saw; and, on asking whether it would be possible to obtain an interview, he said he saw no difficulty in the case, but would inquire. He went, with Mr. Slicer's compliments, and soon returned with a message that the President would be very happy to see us. We were ushered, not into a drawing-room, or state-apartment, but into a business-office, with desks, tables, pens and ink, bundles of state-papers, and books on business. And there stood to receive us, to shake us by the hand, to bid us welcome, the chief of the greatest republic, if not the greatest state, in the world. He accosted us very kindly and bade us be seated, at the same time resuming his own chair.

"My embarrassment left me in a moment. I had felt some little trepidation at the idea of being brought into contact with a man so high in station. His demeanour, however, soon dissipated this feeling. There was no state etiquette observed, no ceremonies but such as common courtesy demanded, and might be performed by the plainest person; no court-dress, no cocked hat, no sword and sash, no bowing the knee, no kissing of hands, and, moreover, no peer of the realm, or officer of the

court, necessary to gain an introduction: a black boy, to obtain his master's assent, and to show us the way, seemed all that was expected. With our European notions, this did not really look like an introduction to the head of a mighty nation. Truly this American republicanism must either be considered as a great retrogression into the ages of social simplicity, when shepherds and farmers left their flocks and ploughs to command armies and govern states, and then returned to their avocations; or else it must be considered as a vast stretch into the future, the anticipation of something to come, the model of a perfectly new order of things. It is most assuredly not identical with what has been, and continues to be, in the Old World. Is this simplicity agreeable to nature, to common sense, to the truth of things? I confess, these questions puzzled me at the time, and continue still to puzzle me. There is a fascination, a charm, about royalty, greatness, courts, presentations, and all the embroidery connected with these things, which make it difficult for one to think that there is no reality in them,—that they can be done without. So much of power, of influence, of government, have stood connected with the old names, and insignia of thrones and courts, that many of us cannot dispossess our minds of the idea that there is great use, though we may not know how, in these external accompaniments of states.

"Here, then, we were, four Methodist preachers, and one merchant, snugly ensconced in a government office, a sort of counting-house, with President Polk, one of the greatest men, by position, in the world! Who could forget some of the documents which had issued from this centre of power, this heart of American diplomacy? Decrees had been framed here which had thrilled through the body politic in every part of the world, producing mighty palpitations of heart, and convulsive throes! The policy and messages of this very President have produced strange emotions. They once filled Great Britain, if not with consternation, yet, at any rate, with indignation; they put the Parliament of England into a ferment, and called forth the impassioned eloquence of men of all parties; they made it expedient to employ the diplomatic skill of Lord Ashburton, esteemed, at the time, one of the most sagacious peers of the realm; they led to treaties but little relished, and much condemned by some of the best sons of the British empire; and they resulted in the political exaltation, strength, and aggrandizement of America. Some of these messages, moreover, moved the military forces of the republic, by land and sea, to the invasion of Mexico; to the victories of Taylor and Scott; to the spoiling of a feeble people; and led to the annexation to the States of a territory, but little, if at all, inferior to the whole of Europe. These are some of the effects produced by the decrees sent forth from this place, with the signature of this plain little man. Things are not then to be estimated by the appearance. The room is common, but it is the centre of mighty forces; the President appears destitute of the forms of majesty, but possesses its reality; the missiles lying about are not artillery, swords, and helmets, but they move, they shake the world."

His introduction to the General Conference at Pittsburgh is thus related:—

"When I had delivered my credentials, Bishop Hedding introduced me to the Conference, making such observations as occurred to him. In the few remarks I made, the official short-hand writer entirely misreported me in one particular. He represented me as saying that we, the English Methodists, were 'all on one side;' whilst the fact is, I said, 'We were all on the side of liberty, of emancipation.' By this interpretation of my remarks, I was made to assume the position of a partisan in the great dispute between the North and the South; whereas nothing could by possibility be farther from my thoughts or meaning. Were it not that I considered myself, not as a private person, but as the representative of the British Conference, and that they have an interest in the spirit and manner in which the person representing them was received, propriety would dictate that I should be silent on many things which occurred at this first meeting, and on many subsequent occasions. But seeing that the Methodist body in England in some sort stood in my person, in the presence of the Methodist Episcopal Church in America, in fraternal relations, undoubtedly those who sent me have a right to know how their greetings were received. They may, then, be assured that they were hailed in the most cordial, affectionate, and Christian spirit and manner. When the British Conference (for so the matter is to be understood) was introduced to the American body, as a mark of respect and good-will, every minister present spontaneously, not by order of the chair,

stood up, and paid the parent body the most profound and hearty respect. This was done in a manner not to be mistaken. Nothing trifling, formal, diplomatic, marked the movement. It was not the expression of mere courtesy to a stranger; it was the manly burst of affectionate regard for a body to whom, I am perfectly sure, they feel the most devout attachment. After these introductory greetings were finished, one of the brethren offered a resolution, to the effect, that the British representative should be incorporated amongst themselves as a member of Conference, and should be invited to take part in their proceedings and debates, as he might find it convenient, and be so disposed. This resolution was unanimously carried.

"Not content with a public recognition, the five bishops came that evening to my lodgings to pay their respects; not to me, let it always be kept in mind, but to the Methodist Church in this country. This they did in the most handsome and hearty manner. The conversation turned, as might be expected, on the affairs of Methodism in both countries. I found the bishops, on this and all subsequent occasions, deeply interested in our affairs."

He was particularly struck, at the General Conference, with the "Bench of Bishops:"—

"The spirit and demeanour of the bishops could not but excite attention. 'How do they conduct themselves in their high office?' was a natural question. It was soon answered. The bearing of these men of God was perfectly uniform: there was no deviation. It is difficult to describe it; just as what is pre-eminently beautiful, excellent, and morally sublime, refuses to submit to the touch of the most perfect artist. It is not enough to say that it was dignified, grave, judicious, impartial, commanding. It was all this; but all this with much more combined. There is always in mental and religious excellence an intangible, an impalpable power, glory, of the soul, which cannot be described. It is this inward and spiritual force which gives to the several faculties their strength and elevation; and when these faculties are so balanced as to receive the hidden impulse equably, and transmit it to practical and useful purposes, then greatness is produced. This was manifest in these eminent officers: and it was never the writer's good fortune to behold a class of men who gave him such an ideal of what bishops ought to be, as in these American ἐπίσκοποι.

"It is not customary for the bishops to take part in the debates, or in any way to interfere with the proceedings of Conference, except on questions of law and order. Two or three occasions arose in connexion with points of law, when one of the bishops expounded its meaning with great clearness and logical precision. The bishops seem to be perfect masters of all constitutional questions, and also of the complicated details of business. When they had occasion to interpret any matter of order, being appealed to for that purpose, all parties invariably acquiesced; not an objection was ever raised, or any infringement attempted. Some persons may imagine that all this must reduce these officers to mere ciphers. Not so. They possess great influence, and are treated with undeviating reverence and respect. Their moderation, in fact, is their power. By not attempting to do too much, they possess the means of doing everything which their station requires from them."

And of the preachers he says:—

"Their Methodism is a belief, a truth, a principle. They as much believe in the soundness of Methodist doctrines, the excellency of their ecclesiastical polity, and the religion of their system, as in the truth of the word of God itself. Republicans though they may be, they are not revolutionists. And the same is the case regarding their religious convictions. In a free and easy intercourse with these men for a fortnight, I did not hear one word which savoured of disaffection to their ecclesiastical institutions. This was the case respecting their bishops; not a murmur was heard. They were perfectly loyal to the church. This, as will be seen, must give the church great power and force. Every man is prepared to take his place, and do his best. None of his strength is frittered away in wrangling disputes, in projects of reform, in tinkering and mending the system. On the other hand, he occupies his sphere of labour with the undoubted persuasion that he is serving the cause of God; that he is connected with a form of religion which must prevail, because di-

vine; and that his business is not to mend the rules, but to keep them. We cannot be surprised at the amazing success of a system of religion so supported, and so worked. Every man is possessed of an idea, a truth, which he feels himself bound to propagate. He does this without hesitation, puts his whole soul into his mission, and it is done unto him according to his faith."

The eleventh chapter sums up the writer's views of America and the American people. We can only give one passage:—

"It is, then, an undoubted fact, that the American people do pay great regard to religion; and as this, like everything else, is with them a personal and not a conventional concern, it is all the more energetically promoted. It seems a principle of Americanism, that the obligations of our nature are untransferable. An American never dreams of putting his social or religious obligations into commission. He never considers himself as having denuded himself of his responsibilities, when he has given his vote for a President, and taken his share in constructing a government. Even his political duties are not, in his own estimation, put in abeyance by these transactions, much less his moral and religious. He does not expect the government to serve God for him, or to take into its hands the task of publicly providing for that conservation of morality and religion which he knows can only be secured by personal exertions.

"According to American ideas, the state does not consist of public functionaries, whether civil or ecclesiastical, but of the people. The souls and bodies of the population, unitedly, constitute the state: not a function, not an office. In the state making provision for this or the other, the American would include himself. He has no notion of public men taking his place, and relieving him of the burden of his own intelligence, conscience, humanity.

"This is a living power. It is refreshing even to look upon a true and real American, with his swinging gait, in the full consciousness of his manhood. There is something even in his appearance different from other people. It is not recklessness, not rudeness, not isolation, not misanthropy. Nothing of this sort is seen. And yet there is an air of perfect independence and freedom, consciousness of strength and power, repose in the midst of activity, calmness and dignity with profound emotions. An American, more than any character it was ever my happiness to study, looks like a man who is sensible that he carries his own destinies about him; that he is complete in himself; that he is a self-acting, self-moving intelligence; that he has to shape his own course, and become the architect of his own fortune. He does not seem to be looking without to catch the chances of some stray events by which to fashion his life: his thoughts are steadily fixed upon strengthening his own resources, and he is always laying in a stock for the voyage he is upon. The effect of this is to produce (I hardly know what to call it) a rotundity,—a fullness,—a completeness of manhood,—not seen in other societies; and to those who do not comprehend him, or who have only been accustomed to the fawning flatteries—and as false as they are fawning—of other nations, all this is extremely offensive."

In that part of the work which treats of the history and institutions of American Methodism, Dr. Dixon shows that he has studied these topics with great industry and care. It is, indeed, matter of surprise that in so short a time he has been able to obtain so large and just a view of the subject. At the same time, it is not to be wondered at that, in matters of detail, he has fallen into occasional mistakes. The chapters on the "Measures adopted by the Methodist Episcopal Church" on the subject of Slavery, are the least satisfactory and accurate of any in the book. It appears to us that Dr. Dixon has not succeeded in obtaining any clear view of the subject in his own mind; he has certainly failed to present it in his book. But here, as everywhere, the spirit in which he writes is excellent: he never dogmatizes, never looks for bad motives, or thinks that men who differ from him must, *therefore*, be in the wrong. In our more extended review of the work we shall, if it appears to be neces-

sary, show wherein we think his views are erroneous, and his statements inaccurate; in the mean time, we assure our readers that in the book itself a great feast is in preparation for them.

(2.) DR. VAUGHAN (Editor of the British Quarterly) delivered a course of Lectures in London, last year, on some of the aspects of the times, as affecting Christianity, which have now been collected into a volume under the title, "*The Age and Christianity.*" (London, Jackson & Walford, 1849: 12mo., pp. 323.) The aim of the book is, to characterize the age, not (as Fichte has done in his "Characteristics") on *à priori* grounds, but by a careful survey of its phenomena as they present themselves,—and these he classes as Skepticism, Materialism, and Contempt for the Past,—together with the strong Reactions which these tendencies have severally called forth. These characteristics are then illustrated, first, in their relation to the *proofs* of Christianity; second, in their relation to the *truths* of Christianity; and thirdly, in their relation to the Christian religion as a whole. Under this last head, Pantheism, Mysticism, Formalism, and Naturalism,—the four tendencies away from true religion to which thoughtful minds of this age seem most inclined,—are set forth very aptly, both as to their origin and workings. Dr. Vaughan has a clear, strong, thoroughly English mind; he grapples well and vigorously with every subject that he handles,—and there are few of the great questions of the day that he has not handled. We hope this book will be republished. Its healthy tone of thought is needed just now, as much in this country as in England—perhaps more.

(3.) DR. BUSHNELL'S "Three Discourses" have called out a number of replies, reviews, &c., among the best of which is a "*Review of Dr. Bushnell's Theories of the Incarnation and Atonement*, (a Supplement to 'Theophany,') by ROBERT TURNBULL, Pastor of the First Baptist Church, Hartford, Conn." (Hartford, Brockett, Fuller & Co., 1849. Pp. 77.) It is a natural supposition that Mr. Turnbull, as a neighbour and friend of Dr. Bushnell, has had better opportunities than most other men of understanding Dr. B's opinions, and of appreciating his motives and feelings. Accordingly, this Review is tender and kind in its tone, while it is thorough in its treatment of the subject; exposing the inconsistencies of Dr. B's book unsparingly, and yet admitting all that is good in it, and assuring mankind that the *man* is better than his dogmas. We need not dwell on the subject now, as the review which we have promised our readers will probably appear in our next number.

(4.) There is no kind of writing so easy as Allegory, to one born with a genius for it, as Bunyan was; and none so difficult to other people. A good specimen is afforded in "The Hill Difficulty" of Dr. Cheever, lately published in a fine volume, along with a collection of various pieces, fugitive and other, of that versatile writer. The volume is entitled, "*The Hill Difficulty, and some Experiences of Life in the Plains of Ease, with other Miscellanies,*" by GEORGE B. CHEEVER, D. D. (New-York, John Wiley, 1849: 12mo., pp. 388.) The

work has three parts: first, Allegorical and Imaginative, containing, besides "The Hill Difficulty," the well-known "Deacon Giles' Distillery," and several other apologues, &c.: second, Descriptive and Meditative passages; some of them hardly worth preserving, and others worthy of the author: third, Critical and Speculative; embracing "Characteristics of the Christian Philosopher," (Discourse on Dr. Marsh,) "the Life and Writings of John Foster," (reprinted from the Repository,) and "the Religion of Experience and that of Imitation," (Address at Amherst College, 1843.) The volume is a rich one, and deserves to be widely circulated.

(5.) MANY travellers of late years have visited Egypt, and many have told us their experience in the desert between Cairo, Sinai, and Jerusalem. But the *Libyan* desert has been almost untrodden by Europeans; and so we welcome, as a novelty, "*Adventures in the Libyan Desert, and the Oasis of Jupiter Ammon*," by BAYLE ST. JOHN: (New-York, G. P. Putnam, 1849: 12mo., pp. 244.) Besides a very pleasant narrative of the journey from Alexandria to the Oasis, the work contains a full description of the remains upon the site of the Temple of Ammon, now identified near Siwah, a curious city on the central green spot of the desert; together with a well-digested chapter on the history of the spot, in which the fragments of existing information on the subject are very well connected. The book is not only attractive, but adds positively to our stock of knowledge, which is more than can be said of most books of the kind.

(6.) "*The Incarnation; or, Pictures of the Virgin and her Son*," by CHARLES BEECHER, with an Introductory Essay, by Harriet Beecher Stowe." (New-York, Harper & Brothers, 1849: 18mo., pp. 227.) This book is the fruit of a well-meant attempt to reproduce a part of the sacred narrative of the New Testament, "under the aspects in which it presents itself to an imaginative mind, with the appliances of geographical, historical, and critical knowledge." As such, it will doubtless attract, especially, imaginative minds.

(7.) The American Tract Society has just issued a small but stirring book, entitled, "*Home Evangelization; a View of the Wants and Prospects of our Country, based on the Facts and Relations of Colportage*," by one of the Secretaries of the American Tract Society. (18mo., pp. 174.) It sets forth the extent and character of the *home* field of Christian effort with minute fidelity. And what a field does this American home of ours present! The book treats, further, of the aims and results of Colportage, and of the need of extending that admirable auxiliary system of evangelization. There are a few exceptionable passages in the treatise, but it has left so profound an impression of *duty* on our minds, that we will not find fault with them.

(8.) THE "Boy's Own Library" has just been enriched by a very beautiful book, entitled "*A History of Wonderful Inventions*," illustrated with numerous engravings on wood. (New-York, Harper & Brothers, 1849.) There

are two parts, of which the first comprises the Mariners' Compass, Lighthouses, Gun-powder and Gun-cotton, Clocks, Printing, Thermometer, Barometer, Telescope and Microscope. The second treats of the Steam-Engine, Cotton Manufacture, Steam Navigation, Railways, Gas-light, and the Electric Telegraph. The chapters on Steam Navigation and the Electric Telegraph should have been re-written for the American edition, as they do no justice to American invention and enterprise. With this drawback, the work is an admirable one for boys,—or even for children of a larger growth, who wish to find condensed information on the subjects of which it treats.

(9.) WE noticed, some time since, a new edition of "*Sherlock on Divine Providence*," as having been issued by Mr. Ball, of Philadelphia. We now learn that it is published by J. L. Read, of Pittsburgh, who will always keep the work on hand. In making this correction, we take occasion again to commend this excellent work to our readers.

(10.) MR. READ has also sent us a neat volume, entitled "*Poems on Methodism; embracing the Conference, or Sketches of Wesleyan Methodism*," by REV. J. MARSDEN; and *American Methodism, a Plea for Unity*, by an *American Methodist*." (1 vol. 12mo., pp. 156.) We do not know that we are telling any secret, when we say, that the Plea for Unity is the work of Rev. W. Hunter, Editor of the Pittsburgh Christian Advocate, who is well known to possess no small share of the "vision and the faculty divine." In point of unity of plan and execution, and especially in point of poetic excellence, his part of this volume is immeasurably superior to Marsden's. Indeed, we regret that it has not been separately published. The best *poetry* in the book is that which has least bearing upon the general topic, viz., Stanzas LII. to LXXXIII., in which the extent and grandeur of our American home are sung of in a high strain of poetic fervour. Regretting that we have no space for quotations, we recommend our friends to buy this book, not only for its poetry, but for its sweet spirit of Christian love and kindness. Would that this spirit were universal among us.

(11.) MESSRS. LANE & SCOTT have just published, in a neat 12mo. volume, "*A History of the Vaudois Church from its Origin, and of the Vaudois of Piedmont to the Present Day*," by ANTOINE MONASTIER, formerly Pastor in the Canton de Vaud, and a native of the Vaudois Valleys of Piedmont." Translated from the French, and revised from the London edition. (Pp. 396.) The Vaudois have been preserved, from age to age, amid the fastnesses of the Alps, and the Valleys of Piedmont,—a perpetual testimony, at once, to the providence of God, and to the persecuting cruelty of that ecclesiastical power which for centuries has "exalted itself against God." The history of their trials, sufferings, and deliverances, forms a record full of thrilling interest. Our readers who are unacquainted with the history will find in the present volume the fullest, and, as we think, the most trust-worthy account that has yet been given to the public.

(12.) MESSRS. D. APPLETON & Co. have issued a "*Manual of Ancient Geography and History*, by WILHELM PÜTZ, principal Tutor at the Gymnasium of Düren," translated from the German. (12mo., pp. 396.) The English edition was edited by Rev. T. K. Arnold, and the reprint is brought out under the direction of Professor Greene, of Brown University, who has furnished a very sensible introduction. The plan of the work is excellent, the geography of each region being given before its history, and the sources of information fully stated. Unlike most German compends, it takes the history of the Bible as its ground-work, in treating of the most ancient nations. A full set of questions is given at the end of the book, adding greatly to its value as a practical working-book for schools.

(13.) "*The Philosophy of Religion*," by J. D. MORELL, A. M., author of the *History of Modern Philosophy*. (New-York, D. Appleton & Co., 200 Broadway, 1849: 18mo., pp. 359.) In a preface, deprecatory and objurgatory, Mr. Morell anticipates various objections to his book, and to its subject. He repudiates the charge of Germanism, Rationalism, Mysticism, &c., and even retorts these epithets as more applicable to what is called Orthodoxy than to his own views. The whole introduction strikes us as being in bad taste, and worse spirit. Theologians are not such fools, or bigots, as Mr. Morell's indiscriminate insinuations seem to imply. The book itself begins with an outline of the faculties of the mind,—the main feature of which, so far as the purpose of the work is concerned, is the distinction between the *logical* and the *intuitional* consciousness. Under this last title, as applied to religion, Mr. Morell means just about what simple people call Christian experience. His views of the essence of religion, and of Christianity, are those of Schleiermacher, almost without modification. His whole theology, indeed, appears to be on about the same plane as that of Schleiermacher twenty years ago,—a plane above which that eminent man himself certainly rose before his death. That theology did service in its day, doubtless, in *Germany*; but the evangelical minds of that country now breathe a far purer atmosphere. It seems strange to see an English mind voluntarily going back so far, from his love to a foreign system, now passed by in its own home. The more we read of Mr. Morell's writings, the more we are satisfied that he lacks breadth, and, above all, healthiness of mind, to grasp the high themes to which he aspires. He was out of his depth in the "*History of Speculative Philosophy*;" his "*Philosophical Tendencies of the Age*" is anything but a profound book; and now, his "*Philosophy of Religion*," a still higher flight, more abundantly proves that his ambition transcends his ability.

(14.) MOST of our readers are perhaps aware that MR. H. G. BOHN, of London, is now engaged upon one of the greatest enterprises of the age in cheap book publishing. He is printing four different series of works, called the "*Standard*," the "*Scientific*," the "*Classical*," and the "*Antiquarian*" libraries, comprising none but works of sterling value, printed in a neat and convenient form, on good paper, and well bound. Messrs. Bangs, Platt, & Co. are agents

for the publisher in this country, and keep a constant supply of the different works on hand. The "Standard Library" now numbers about fifty volumes, including Robert Hall's Miscellaneous Works, Schiller's Works, Ranke's History of the Popes, Miller's Philosophy of History, and many other works of permanent value. Of the "Scientific Library" four volumes are published, among which is a new translation of that world-renowned book, Humboldt's *Cosmos*. The "Antiquarian Library" is especially valuable. It furnishes a series of books, heretofore very costly, at an almost nominal price. Here, for instance, in one volume, for a little more than a dollar, are collected the "Early Travels in Palestine of Arculf, Bernard, Benjamin of Tudela, Sir John Maundeville, Maundrell," and others. The series includes also "Brand's Popular Antiquities of England, Scotland, and Ireland," 2 vols., Roger of Wendover's "Flowers of History," Bede's "Ecclesiastical History of England," and others. We know no better way of forming or increasing a useful and interesting private library, than by the purchase of these series,—and certainly no cheaper way is extant.

(15.) DURING the last winter a course of Lectures on Physical Geography was delivered at Boston, in the French Language, by Professor Guyot, formerly the associate of Agassiz, in the University at Neuchatel, Switzerland. The lectures were so valuable and interesting, that Professor Felton translated them for the Boston Traveller, and they are now collected into a volume, entitled, "*The Earth and Man; Lectures on Comparative Physical Geography, in its relation to the History of Mankind*," by ARNOLD GUYOT, Professor, &c., translated from the French by C. C. FELTON, Professor in Harvard University." (Boston, Gould, Kendall, & Lincoln: 12mo., pp. 310.) We do not exaggerate in saying, that a more acceptable service has not been rendered for many years to the cause of real science in America, than by all concerned in bringing before the popular mind of this country this most clear, attractive, and simple introduction to one of the most useful and grand studies to which the human mind can be devoted. Of this science, which is comparatively of recent growth, very little is known among us,—almost nothing taught in the schools. We should gladly give a full analysis of the work, did our space afford it. One feature we cannot help referring to specially, viz., the truly religious, as well as philosophical spirit of the lectures. How mean do the grovelling views of a certain class of so-called philosophers, who deify nature, appear in comparison with the simple, yet sublime recognition of the great truth, that Nature is made for man, and both for God. Says Prof. Guyot,—

"It is, in fact, the universal law of all that exists in finite nature, not to have, in itself, either the reason or the entire aim of its own existence. Every being exists, not only for itself, but forms necessarily a portion of a great whole, of which the plan and the idea go infinitely beyond it, and in which it is destined to play a part. It is thus that inorganic nature exists, not only for itself, but to serve as a basis for the life of the plant and the animal; and in their service it performs functions of a kind greatly superior to those assigned to it by the laws which are purely physical and chemical. In the same manner, all nature, our globe, admirable as is its arrangement, is not the final end of creation; but it is the condition of the existence of man. It serves as an instrument by which his education is accomplished, and performs in his service functions more exalted and more noble than its own nature, and for which it was made. It is, then, the superior being that solicits, so to speak, the

creation of the inferior being, and associates it to his own functions; and it is correct to say, that inorganic nature is made for organized nature, and the whole globe for man, as both are made for God, the origin and end of all things."

We commend the work especially to all preachers of the Gospel, and to all teachers of youth.

(16.) THE author of "Mammon," and "The Great Commission," has gained a wide fame by his eloquent and glowing style as a writer on practical religion. He has lately undertaken a task of a different, if not of higher order,—viz., the exhibition, in a series of treatises, entitled, "Contributions to Theological Science," of the manifestations of God in the creation of the earth, its adaptation to man, and the constitution of man himself as its inhabitant. The first of these treatises, the "Pre-Adamite Earth," appeared some time since; and in its preface Dr. Harris stated, that its principles would be exhibited in their historical development in relation to "individual man, to the family, to the nation, to the Son of God, to the Church which he has founded, to the Revelation which he has completed, and to the future prospects of humanity." The first of these (the *individual man*) is now taken up in "*Man Primæval; or, the Constitution and Primitive Condition of the Human Being.*" (Boston, Gould, Kendall & Lincoln, 1849: 12mo., pp. 459.) In this massive volume a vast variety of subjects is treated. Dr. Harris interprets the Mosaic history of the creation as an accommodated, and not a literal narrative. His view of the mental constitution of man is nearly that of Coleridge. His chapter on the Will is directly in opposition to Edwards.* The whole work is worthy of attentive study,—in spite of its prolixity, which is, indeed, almost unreasonable.

(17.) WE have received from Rev. John Early (Book Agent of the Methodist Episcopal Church, South) a small volume of "*Letters on the Call and Qualifications of Ministers of the Gospel; and on the Apostolic Character and superior Advantages of the Itinerant Ministry,*" by REV. WILLIAM BEAUCHAMP, with a Preface by REV. JOSHUA SOULE, D. D. (Charleston, J. Early, 1849: 18mo., pp. 132.) Mr. Beauchamp is well remembered as an able minister by our older Methodists. In a neat and well-written preface, Bishop Soule gives a brief account of the life and character of the author of the work, which we have read with much interest. The Letters contain some very acute and ingenious remarks upon the Constitutional Principles of Methodism, and a vigorous defence of the Itinerant system. Mr. Beauchamp's style is easy and forcible;—there are a few inaccuracies, (e. g., to *lower down*, which occurs frequently,) that should, we think, have been corrected by the Editor. We thank our brethren of the Church South for rescuing these remains of an eminent and faithful minister from oblivion, and recommend the work to the people of our own Church most freely and cordially.

(18.) MR. EARLY has also sent us another work, by the same author, entitled "*Letters on the Eternal Sonship of Christ, in which the Opinions of Rev. A.*"

Clarke are reviewed and refuted." (18mo., pp. 162.) The preface to this volume (written, we judge, by Dr. Lee) contains also an account of Mr. Beauchamp's life. The biography really deserves to be written at large. Are the materials extant? As for the present volume, we have not had time to read it carefully, and can barely announce it to our readers. We take the occasion, however, to express a hearty wish that the publications of the Church South may find their way among our people, as well as ours among them.

(19.) "*Remains of William S. Graham, with a Memoir,*" edited by GEORGE ALLEN, Professor of Languages in the University of Pennsylvania. (Philad., J. W. Moore, 1849: 12mo., pp. 278.) A genial memorial of a fine spirit, by one (his wife) who shared his inmost thoughts. The Memoir, evidently the rapid utterance of a loving heart, is, even as a work of art, highly creditable; and as a tender, touching narrative,—a revelation, almost, of the inner depths of a noble mind,—we have had nothing like it for long. The Remains, though small in bulk, and not weighty in matter, yet show that there was abundant promise in Mr. Graham's youth. Alas! that promise should be all!

(20.) THOSE who wish to read Shakspeare expurgated may find an edition to their mind in "*The Family Shakspeare,*" edited by THOMAS BOWDLER, Esq. (New-York, John Wiley, and Philadelphia, J. W. Moore, 1849: 8vo., pp. 910.) The editor states that nothing is added to the original text, but that those words and expressions are omitted which cannot with propriety be read in a family. We quote from his preface:—

"Many words and expressions occur in Shakspeare, which are of so indecent a nature as to render it highly desirable that they should be erased. Moreover, there are, in some of his plays, allusions to Scripture, which are adduced so unnecessarily, and on such trifling occasions, and are expressed with so much levity, as to call, imperiously, for their erasement."

(21.) MR. WILEY has recently issued a very neat edition, in 16mo., of the "*Poetical Works of M. F. Tupper,*" including Proverbial Philosophy, A Thousand Lines, Hactenus, Geraldine, and other Poems. (Pp. 382 and 257.) The two volumes are also sold separately,—very neatly printed and bound.

(22.) A GOOD book of Homiletics is one of the urgent wants of the times. A modest and yet most meritorious attempt to meet this want is made in "*Sacred Rhetoric; or, Composition and Delivery of Sermons,*" by HENRY J. RIPLEY, Professor of Sacred Rhetoric and Pastoral Duties in Newton Theological Institution: (Boston, Gould, Kendall, & Lincoln, 1849: 12mo., pp. 259.) Professor Ripley mentions, in his Preface, two particulars in which existing books appear to be deficient. 1. That they contemplate a sermon, as *composed*; not the man, as preparing to compose, or as actually composing, a sermon. 2. That they generally fail to exhibit a proper view, and proper specimens of *textual* sermons. The body of the work is taken up with the Composition of sermons; that of Delivery being treated in a concluding chapter. Sermons are

divided into Subject sermons and Text sermons; each class of which is clearly elucidated and illustrated. The chapter on Delivery is less elaborate and valuable than the rest; but this defect is supplied to a great extent by Ware's excellent "Hints on Extemporaneous Preaching," which are appended to the volume. The work as a whole, though not a complete and scientific treatise of Homiletics, which, indeed, it does not pretend to be, will form a very valuable hand-book for young preachers.

(23.) "*Adventures of Capt. Bonneville, U. S. A., in the Rocky Mountains and the Far West*," by WASHINGTON IRVING. (Putnam, 1849: 12mo., pp. 428.) Another volume of the new and beautiful edition of Irving's works, now issuing by Mr. Putnam. This volume appears most opportunely, at a time when all eyes are turned towards the "far west." We can vouch, from personal knowledge, for all that is said of Capt. Bonneville's character and enterprise in this work. It is full of interest.

(24.) MESSRS. LANE & SCOTT have lately issued a new edition of the "*Letters of the Rev. John Fletcher, Vicar of Madeley*," originally edited by Rev. MELVILL HORNE: (12mo., pp. 334.) The volume contains the "Six Letters on the Spiritual Manifestation of the Son of God," together with one hundred and sixty-four "Pastoral and Familiar Letters." Letters are next in interest to biography: indeed they *are* biography, when they are the free, natural utterances of friend to friend. And Fletcher's Letters are the transcript of his holy life,—a life fully consecrated to God and bathed in the love of Christ. "No age or country," says Southey, "has ever produced a man of more fervent piety or more perfect charity; no church has ever possessed a more apostolic minister." If any doubt the eulogium, let them read these letters and be convinced. We trust that this edition, which is neat, portable, and even tasteful, will find its way into every family in our Church,—and into many out of it.

(25.) MESSRS. HARPERS have just published the "*History of Maria Antoinette*," of France, by J. S. C. ABBOTT; a volume uniform, in size and appearance, with the others of Abbott's series of Histories, which we have heretofore so strongly commended. We repeat, that these "Histories" have all the interest of novels, with none of their dangers; and in that light, especially, are worthy the attention of all Christian parents who desire to put good, and, at the same time, attractive reading into the hands of their children.

(26.) "*Republican Christianity, or True Liberty, as exhibited in the Life, Precepts, and Early Disciples of the Great Redeemer*," by E. L. MAGOON: (Boston: Gould, Kendall, & Lincoln, 1849: 12mo., pp. 422.) In three parts: first, the Republican Character of Jesus Christ: second, the Republican Constitution of the Primitive Church: third, the Republican Influence of Christian Doctrine. The author looks at Christ, the Church, and Christianity, from the

republican stand-point exclusively; and sees there nothing but the sources and the proofs of republicanism. It is well. Christianity has too long been forced to strengthen tyrants and tyrannical systems. Its spirit abhors them all. This work has the faults and merits characteristic of the author, which we have heretofore alluded to in this journal.

(27.) "*Dahcotah; or, Life and Legends of the Sioux around Fort Snelling*," by Mrs. M. D. EASTMAN: (New-York, John Wiley, 1849: 12mo., pp. 268.) Mrs. Kirkland contributes a preface to this volume, in which she states that "Mrs. Eastman's aim has been to preserve from destruction such legends and traits of Indian character as had come to her knowledge during long familiarity with the Dahcotahs; and nothing can be fresher or more authentic than her records, taken down from the very lips of the red people as they sat around her fire and opened their hearts to her kindness." Mrs. Eastman herself expresses the further aim of awakening a higher degree of interest than yet exists among American Christians for the moral and spiritual condition of these unfortunate sons of the forest. Both worthy aims,—and the volume, we think, will tend to fulfil them. The narration is easy: the descriptions clear and graphic.

(28.) WE have received from Messrs. Lea and Blanchard, Philadelphia, a "*Grammar of the Latin Language*," by LEONARD SCHMITZ, Ph. d., Rector of the High School, Edinburgh: (18mo., pp. 318.) The work is carefully worked out, and gives a very full view of the language for an elementary book. It follows Madvig in making a division of the third declension founded upon the formation of the nominative; but fails to apply this division to the distinction of gender, for which purpose it is so obviously available. To those who deem Zumpt's mode of exhibiting the Latin language the *ne plus ultra*, this book will be very acceptable.

(29.) THOSE who believe in the water-cure, and those who wish to know what it is, may be interested in knowing that the latest book on the subject is "*The Hand-book of Hydropathy, for Professional and Domestic Use*," by D. J. WEISS. From the second London edition: (Philadelphia, J. W. Moore, 1849: 12mo., pp. 411.) We are utterly incompetent to express an opinion upon the merits either of the system or of the book.

(30.) HARDLY any denomination of Christians has been so zealous and so successful in the work of Missions as the Baptist Church. The record of their labours may be found in "*A History of American Baptist Missions in Asia, Africa, Europe, and North America*," by WILLIAM GAMMELL, A. M., Professor in Brown University. (Boston, Gould, Kendall, & Lincoln: 12mo., pp. 360.) The work was undertaken at the request of the American Baptist Missionary Union, and contains detailed accounts of the Missions in Burmah, Siam, Assam, China, Western Africa, France, Germany, Denmark, Greece,

and among the Indians of North America. As a repertory of facts and illustrations in regard to the missionary enterprise, the book is worthy of circulation among all Christian churches.

(31.) WE have received several numbers of "*The Collegian*," a monthly magazine, published by the two Literary Societies of Dickinson College. Among the articles in these numbers are several papers of value,—especially the translations from the Greek Tragic Poets. We wish the journal great success,—though we hardly *hope* it, as such enterprises are never very largely fostered.

(32.) THE question of Capital Punishment has come to be one of the problems of the times. A new work, in defence of it, is "*Punishment by Death, its Authority and Expediency*," by GEORGE B. CHEEVER, D. D. (New-York, J. Wiley, 1849: 12mo., pp. 332.) The work takes up, first, the argument from Scripture, setting forth the Old Testament law, and asserting, that instead of being abrogated, it is confirmed, by the New. Additional arguments are drawn from Divine Providence, from Conscience, and from the true Ends of Punishment. The second part of the work contains the author's argument in reply to J. L. O'Sullivan, Esq., during the debate in the Broadway Tabernacle, in 1843. There can be no question but that Dr. Cheever presents the arguments in favour of capital punishment more ably than any other writer of the times. On the general question we are not prepared to express an opinion.

(33.) A VERY beautiful book for ladies is "*The Rose, its History, Poetry, Culture, and Classification*," by S. B. PARSONS. (New-York, John Wiley, 1849: 8vo., pp. 280.) The title indicates the wide scope of the book, which contains, along with historical notices and poetical illustrations, full directions for the culture of the rose, with copious descriptive lists of the various classes.

(34.) "*The Genius of Italy; being Sketches of Italian Life, Literature, and Religion*," by REV. ROBERT TURNBULL, author of "*The Genius of Scotland*," &c. (New-York, G. P. Putnam, 1849: pp. 332.) The title of this book hardly does justice to its rich and varied contents. It gives genial sketches of the literature and literary men of Italy, past and present, taking up city after city, describing each place in order, and then noticing both its political and literary history. It contains, moreover, an account of Pius IX., with two very judicious chapters upon the present condition and prospects of the Papacy, and of Italian liberty. It is not only a very pleasant book, but a useful and instructive one.

(35.) OF the new edition of Irving's works now issuing by Mr. Putnam, we have received two additional volumes,—"*The Crayon Miscellany*" and "*As-toria*." The interest of the latter work will be greatly enhanced by the pre-

sent movement of emigration to the regions beyond the Rocky Mountains. And the "Tour on the Prairies," which forms the greater part of the Crayon Miscellany, has the same additional charm. This beautiful edition is very widely circulated, and deserves to be.

(36.) "*Life in the Far West*," by GEORGE FREDERICK RUXTON, author of *Adventures in Mexico and the Rocky Mountains*: (New-York, Harper & Brothers, 1849: pp. 232.) The free, spirited, and graphic letters of Lient. Ruxton formed one of the greatest attractions of Blackwood during the last year. His lamented death gives the present volume a higher interest—it is the last word of a noble spirit.

(37.) MESSRS. HARPERS have just issued "*Dante's Divine Comedy: the Inferno. A literal Prose Translation, with the Text of the Original, collated from the best Editions*," by JOHN A. CARLYLE, M. D.: (12mo., pp. 375.) We have only space now to chronicle the appearance of this new translation: an article on Dante will appear, we trust, in our next number.


(38.) THE Water-cure seems to be making way, if the multiplication of books on the subject is any evidence. We have received "*Outlines of a New Theory of Disease, applied to Hydropathy, with a Critique on Priessnitz's Mode of Treatment*," by the late H. FRANCKE, translated from the German, by ROBERT BAIKIE, M. D.: (New-York, J. Wiley, 1849: 12mo., pp. 270.) The writer states his pathology and therapeutics with great positiveness. He is nearly as severe upon Priessnitz as upon the regular medical faculty. We know nothing of the matter; but the book is far more scientific in form than any other treatise on the subject which has come under our notice.

(39.) "*The Complete Works of JOHN M. MASON, D. D.*," edited by his son, EBENEZER MASON: (New-York, Baker & Scribner, 1849: 4 vols., 8vo.) It is generally admitted that Dr. Mason was *facile princeps* of the eloquent divines of his time. To this day the tradition of his remarkable powers of oratory remains in every place where he preached the Gospel. His published writings are to the American theology what Robert Hall's are to that of England; and there is, perhaps, as little danger of the great Presbyterian's home reputation becoming obsolete here, as of the great Baptist's there. The present edition of his work is got up in beautiful style, and deserves a place in every minister's library.

(40.) THE sixth volume of the "*Posthumous Works of Rev. THOMAS CHALMERS, D. D., LL. D.*," edited by Rev. W. HANNA, has just been issued by Messrs. Harper & Brothers: (12mo., pp. 517.) It contains a series of sermons illustrative of different stages in the author's ministry, from 1798 to 1847; and it is mainly, the editor says, "with a hope that, in the form given to it, this

volume may serve as a contribution to the religious biography of Dr. Chalmers, that it is put into the reader's hands." The sudden change in his religious life at Kilmany, and its gradual growth year after year, are here shown in the course of his own pulpit ministrations. The world will thank the editor for this volume, perhaps, as much as for any other of the noble series he has been able to put forth.

(41.) WE have received (too late, however, for anything more than a mere announcement) the first volume of "*The History of the United States of North America*," by RICHARD HILDRETH: (New-York, Harper & Brothers, 1849: 8vo., pp. 570.) The entire history will cover the whole extent of time between the discovery of the continent and the organization of the Government under the Federal Constitution. This first volume comes down to 1684; a careful examination of the work will be necessary before we pronounce fully upon it: in the mean time, we may remark that, as the author says, truly, in his preface, "no other work on American history, except mere compends and abridgments, embraces the same extent of time; none comprehends the same circuit of inquiry, or has anything like the same plan and objects."

 IN accordance with requests from many quarters, Dr. OLIN's most able and timely article on Religious Training has been reprinted from our last number, in a neat form in 18mo., paper covers, by Messrs. Lane & Scott. It is sold at ten cents, with the usual deduction to wholesale purchasers. We trust that our preachers will use their efforts to scatter it widely through the land.

. Several articles prepared for this number are necessarily deferred:—among them, Reviews of Layard's *Nineveh*, Lynch's *Expedition to the Dead Sea*, and Squier and Davis's *Antiquities of America*. Also articles on Lamartine, Chalmers, and others.

ART. XIII.—LITERARY INTELLIGENCE.

Theological.

EUROPEAN.

THE seventh volume of Dr. Chalmers' Posthumous Works contains Vol. I. of his Institutes of Theology. The publisher states that none of Dr. Chalmers' published writings received so large a measure of care and thought in preparation as the above work; and he looked forward to it, when completed, as his most matured contribution to the Science of Theology. It contains—Introductory, three chapters; Natural Theology, three chapters; Christian Evidences, ten chapters; Subject-matter of Christianity, the Disease for which the Gospel provides, eight chapters. The second and concluding volume of the Institutes will appear on first August; and on first November the last volume of the Posthumous Writings will be published.

The formation of the Free Church of Scotland constitutes an era in Ecclesiastical History. A full narrative is now announced in "*The Ten Years' Conflict; being the History of the Church of Scotland.*" By Robert Buchanan, D. D.: Glasgow, 2 vols., 8vo. "The subject is one of catholic importance, and derives additional and peculiar interest from the character of the present times. In one form or another, the points at issue in the 'Ten Years' Conflict' are, at this moment, in almost every nation of Europe, the questions of the day."

"*Mornings among the Jesuits at Rome,*" being Notes of Conversations held with certain Jesuits on the subject of religion, in the city of Rome, by Rev. W. H. SEYMOUR, M. A. (London, Seeleys, 1849.) The title of this book is a very *taking* one; but it does not promise more than the work itself fulfils. The writer enjoyed rare opportunities of intercourse with high dignitaries of the Church of Rome, and succeeded in drawing out of them a more frank and honest exposition of their views than is commonly to be obtained. The work is full of interest and instruction. Its republication in this country will do great good. Romanism dresses itself up in entirely different garments here from those it wears at home; and Mr. Seymour's revelations are all of home life.

During the winter of 1848-9 a gentleman in Dundee secured the services of three clergymen to lecture upon the proofs of the truth of Christianity, with special reference to that class of difficulties and objections which usually finds acceptance among men

of narrow education. The lectures are now printed in a volume, entitled "*Evidences of Christianity,*" by Rev. W. WILSON, Free Church, A. HANNAY, Independent Church, and J. R. MCGAVIN, United Presbyterian Church. (Dundee, 1849, pp. 306.) There is much freshness of manner and force of thought in the volume.

The multitude of books called forth by the Millenarian Controversy in Great Britain is really surprising. Some three years since Rev. Daniel Brown published a treatise on the "*Second Coming of our Lord,*" in which the question was treated with such signal ability, that it was thought by many to be the death-blow to Millenarianism. So does not think, however, Rev. Horatius Bonar, of Kelso, who has just put forth a reply, entitled, "*The Coming and Kingdom of our Lord Jesus Christ.*" (Kelso, 1849: 18mo., pp. 462.) Mr. Bonar is known as a thoughtful, earnest, and careful writer; and on the subject of the present work he is more earnest than on any other. Nor is the interest in this subject confined to Dissenters in England or Scotland; a certain class of minds in the Established Church seem to be just as strongly moved by it. For seven successive years, during Lent, courses of lectures have been delivered in St. George's Church, Bloomsbury, on the subject of the Second Advent, by clergymen of the Church of England. The course for the present year, 1849, is printed, under the title of "*The Priest upon his Throne,*" being lectures by twelve clergymen of the Church of England, with a Preface by Rev. James Haldane Stewart, M. A., Rector of Limpsfield. (London, Nisbet, & Co., 1849, pp. 398.)

Some years ago Dr. Lee, Professor of Hebrew in the University of Cambridge, (England,) charged Professor Ewald, of Göttingen, with *purloining* some of his discoveries in Hebrew Grammar. The charge was ludicrous enough, at least in the eyes of all who knew the men; but Ewald thought it worth while to reply at some length. Dr. Lee renewed his charges in a pamphlet, (published in 1847,) which Ewald has only lately seen. It has drawn from him a very summary *characterization* of Dr. Lee, which may be found in Kitto's Journal for April, and in which he asserts of Dr. Lee,—

"1. That, as a teacher of Hebrew, he understands nothing of that language, since every

pupil in a German gymnasium, who intends to visit the University as a theological student, knows infinitely more of it than he does.

"2. That he possesses only an exceedingly mediocre, uncertain, and inexact knowledge of those Semitic languages which are, comparatively speaking, much easier to understand thoroughly—such as Arabic, Syriac, and Ethiopic; and that he does not correctly apprehend even a single line of Sanscrit, which he likewise pretends to know.

"3. That he neither knows, nor is able to conceive, what science—i. e., the art and certainty of human knowledge—is."

A Translation of Nitzsch's *System der Christlichen Lehre*, by Rev. R. Montgomery and Dr. Hennen, is soon to be published by Clark, of Edinburgh.

A new edition of Villemain's *Tableau de L'Eloquence Chrétienne au IV^e Siècle*, has just been published. Prefixed to the work is a very clear and comprehensive sketch of Polytheism during the first century, and of the relation of the Stoical Philosophy to Christianity.

The third edition of Winer's "Biblisches Realwörterbuch" is now completed.

Those of our readers who are interested in ancient Hymnology, will find a very useful collection in cheap form in "*Lateinische Hymnen und Gesänge aus dem Mittelalter; Deutsch, mit Beigedrucktem Lateinischem Urtexte*, von Dr. C. A. Königsfeld:" (Bonn., 1847: 12mo., pp. 275.) The Latin and German versions are printed face to face.—There is also a collection of "*Sacred Latin Poetry, chiefly Lyrical*," with Notes and Introduction, by Rev. R. C. Trench, M. A.: (London, 1849: Parker, 18mo., pp. 316.) All hymns which "in any way imply the Romish doctrine of transubstantiation," are excluded from the volume, which yet contains the choicest and most valuable of the middle-age hymns.

It has been suggested to us that a statement of the contents and tendencies of the most important European Theological Journals would be both useful and interesting to our readers. We shall from time to time give such statements, beginning in this No. with

The Christian Remembrancer, (April, 1849: London, Mozley, 250 pp. per number, price six shillings sterling.) This is the organ of the highest high-churchism in England,—speaks gingerly of Romanism, and contemptuously of every other form of Christianity. It is conducted with great ability, and always furnishes some articles of interest and value in general literature. The articles in the April number are—I. The He-

siodic Legends of Pandora and the Ages:—II. Baptist Noel's Union of Church and State:—III. Wilberforce's Incarnation:—IV. On the Use of Daily Prayer in Churches; an article in which the somewhat startling assertion is made, that "in no national Church under the sun are as many public matin services daily said" as in the Church of England:—V. The Theology of the Eighteenth Century:—VI. Tennyson's Poems:—VII. The Circulation of religious Books:—VIII. The Doctrine of Absolution:—IX. Marriage with a deceased Wife's Sister.

The Biblical Review, (London, Jackson & Walford, pp. 150, three shillings sterling.) Notwithstanding its title, this journal is more Theological than Biblical. The articles in the April number are,—I. Hints for an apologetic Treatment of Christian Truth:—II. Arthur's Mission to the Mysore, (a very flattering review of an able work by a Methodist Missionary:—) III. Specimens of the higher order of Sacred Oratory in Germany, C. A. NITZSCH:—IV. The Resurrection of Christ:—V. The last Ten Years of German Theology, (translated from Ullmann:—) VI. The Demands of the Age upon Theology:—VII. A review of Harris's "Man Primeval."

Theologische Studien und Kritiken, eine Zeitschrift für das gesammte Gebiet der Theologie, (Hamburg, Perthes, pp. 260: 5 Rthle per ann.) This is the organ of what has been called in Germany the *Mediating School* of Theology, being as far removed from Rationalism on the one hand as from ultra Supernaturalism on the other. It is edited by Drs. Ullmann and Umbreit, assisted by Gieseler, Lücke, and Nitzsch,—all celebrated names. The April number contains the following articles:—I. A Dissertation on the 1st Epistle of John, and on its Relation to John's Gospel, by Prof. Grimm, of Jena:—II. Otfried's Althochdeutsches Evangelienbuch:—III. On Melchizedek,—a very learned and elaborate essay, by Nagel:—IV. The Conquest and Repartition of Palestine by Joshua:—V. The Apocalyptic Doctrines of Joachim, Abbot of Flore:—VI. Matt. xiii, 45, 46:—VII. Luther's Translation of the Bible:—VIII. The Theosophy of Oetinger:—IX. The Wittenberg Conference of Sept., 1848:—X. The Church of Norway.

The reputation of Prof. Hävernicks, of Königsberg, who died a few years ago, rests mainly upon his Commentary on Ezekiel, and his Introduction to the Old Testament. His *Lectures on the Theology of the Old Testament* (Vorlesungen über die Theologie des Alten Testaments) have been published un-

der the direction of Dr. H. A. Hahn, of Königsberg, with a Preface by Dr. Dorner, (Erlangen, 1 vol. 8vo., pp. 254.) The work is divided into two parts; first the *general*, and then the *special*. Under the first are treated the sources of the Hebrew faith, its religious element, its relation to other religions, &c. The second part has three divisions: (1.) The Old Testament doctrine of Theology. (2.) The Old Testament Anthropology. And (3.) The Old Testament Doctrine of Salvation. Though the work could, doubtless, have been far more fully elaborated by the author himself, it is yet a valuable contribution to theological literature.

"*The Journal of Sacred Literature*." (London, pp. 200, price five shillings sterling.) This journal, of which we have before spoken, is edited by Dr. Kitto, and is devoted almost entirely to Biblical Literature. The April number contains the following articles:—1. The Genealogical Tables of Jesus in the Evangelists Matthew and Luke, by Dr. K. Wieseler, translated by the Rev. J. Thomson, A. M.:—2. Calvin as a Commentator, by the Rev. F. W. Gotch, M. A.:—3. The Alleged Discrepancy between Paul and James, by the Rev. Ebenezer Kennedy:—4. On the Identification of the Mustard-Tree of Scripture, by J. F. Royle, M. D., F.R.S., L.S. & G.S., &c.:—5. Hebrew in the Time of Jerome, by the Rev. F. Bosworth:—6. On Customs Illustrative of the Bible, No. 1, by the Rev. D. G. Wait, D. C.L.:—7. Ulphilas, and his Gothic Version of the Scriptures, by Dr. Sergius Loewe:—8. Pascal's "Thoughts;" their Historical Import, especially in Relation to the Philosophy of Religion. A Lecture, by Dr. Aug. Neander, translated from the German, by the Rev. J. Tulloch:—9. Critical Examination of Colossians, chap. ii. 12, by the Rev. Peter Mearns:—10. On *iva* and the Formula *iva πληρωθῇ*, by the Rev. W. Niblock, A.M.:—11. Correspondence.

The following on Theology, or kindred subjects, are recently published, or in press, in London:—

An Inquiry into the Nature, Progress, and End of Prophecy, in three books; 1. On the Covenants; 2. On the Visions of Daniel; 3. On the Revelation of St. John. By Samuel Lee, D. D., late Regius Professor of Hebrew, 8vo.:—The Holy Land Restored; or, an Examination of the Prophetic Evidence for the Restitution of Palestine to the Jews. By the Rev. A. G. Hollingsworth, M. A., crown 8vo.:—The Certain Truth, the Science, and the Authority of the Scriptural

Chronology. By William Cuninghame, Esq., 8vo.:—The Light of Prophecy let in on the Dark Places of the Papacy; being an Exposition of 2 Thess. ii, 3-12, showing its Exact Fulfilment in the Church of Rome, with special reference to the aspect of that Church in the present day. By Rev. A. Hislop, 18mo.:—Exposition of the Gospel according to St. Luke. In a Series of Lectures, chapter I.—IX. With an Introduction to the Study of the New Testament. By James Thomson, D. D., 8vo.:—A Course of Seven Lectures on the Work of the Holy Spirit. By the Rev. W. H. Stowell. (Fourteenth Series of the Congregational Lectures,) 8vo.:—The Distinction between Baptismal and Spiritual Regeneration, a Catechism of Christian Baptism, compiled from the articles, homilies, and prayer-book of the Church of England, with illustrative notes. By the Rev. J. W. Bennett, B. A., 8vo.:—Experimental Evidence a Ground for Assurance that Christianity is Divine. By the Rev. Gilbert Wardlaw, A. M.:—The Soul, her Sorrows and her Aspirations: an Essay towards the Natural History of the Soul, as the Basis of Theology. By Francis William Newman:—A Report of the Case of the Right Rev. R. D. Hampden, D. D., Lord Bishop Elect of Hereford, in Hereford Cathedral, the Ecclesiastical Courts, and the Queen's Bench. By Richard Jebb, Esq., M. A. Royal 8vo., pp. 550:—The Church and the State; or, a Brief Apology for the Church of England in her Connexion with the State. By the Rev. W. Tilson Marsh. With a Preface, by the Rev. William Marsh, in reply to Noel. 12mo., pp. 480:—Rodriguez on Christian Perfection, new edition, for Persons Living in the World; 2 vols., pp. 782:—The Apostles' School of Prophetic Interpretation. By Charles Maitland. 8vo.:—A Compendious Practical Hebrew Grammar for the Beginner: (Bagster & Sons):—A Synopsis of Hebrew Various Readings, with translation of the emendations and citation of authorities: (Bagster & Sons):—Reading Books in Chaldee, Syriac, Ethiopic, Arabic, Sanscrit, etc., on the plan of the Hebrew Lesson Book, already published: (Bagster & Sons):—The Quotations of the Old Testament Scriptures, by the New Testament writers, diligently gathered up and compared, in parallel columns: (Bagster & Sons.)

Among the Theological books lately published on the continent of Europe are the following:—

Novum Testamentum græce. Ad antiquos testes recensuit, apparatus criticum

subjunxit, commentationem isagogicam præmisit *Constant. Tischendorf*, Theol. Dr. et Prof. Editio Lipsiensis secunda. Lipsiæ, 1848: pp. 320, 8vo.

Die apostolische Kirche, oder Gemälde der christlichen Kirche zur Zeit der Apostel. Ein histor. Versuch von J. B. Trautmann. Leipzig, C. Tauchnitz. 1848: pp. 460, 8vo.

Novum Testamentum, græce, ad fidem codicis principis Vatic. ed., integram varietatem ætatis apostol., versionis II vel III sæc. codd. Alexandrinorum IV vel V, Græco-Latinor. VI—VIII s. denuo examinatum et XI codd. Orientalium IV—XV s. nec non Slavonicor. XI—XIII s. nunc primum collatam antiquissimum tamquam commentarium cum locis V. T. e cod. Vatic. allatis et cum lexidio grammat. adjecit *Ed. de Muraltto*. (Ed. ma.) Hamburgi, 1848: pp. CXV. & 718.

Saint Athanasé. Histoire de sa vie, de ses écrits et de son influence sur son siècle. Suivie de notices sur saint Antoine et saint Pacôme. Paris. Ad Leclère. 1848: 8vo.

Institutio theologiæ dogmaticæ evangelicæ historico critica. Scrips. Dr. C. Lud. Wilhelm Grimm. Hochhausen, 1848: pp. 518, 8vo.

Ueber den altjüdischen Kalender, zunächst in seiner Beziehung zur neutestamentlichen Geschichte. Eine kronologisch-kritische Untersuchung. (Zugleich ein Beitrag zur Evangelien-Harmonistik.) Von Johannes von Gumpach. Brüssel, 1848: pp. XIII. & 384, 8vo.

Des Württembergischen Prälaten Fr. Cph. Oettinger Biblisches Wörterbuch. Neu herausgegeben und mit den nothwendigen Erläuterungen, so wie mit einem Register über die wichtigsten Materien versehen von Dr. *Jul. Hamberger*. Stuttgart, 1849: XXXII., pp. 540, 8vo.

Grundzüge der Homiletik von Dr. Gust. Baur. Giessen, 1848: pp. 252, 8vo.

Praktische Theologie von Dr. C. Imman. Nitzsch. 2. Bd. 2. Buch: Das kirchliche Verfahren oder die Kur stehlen. 1. Abthlg.: Der Dienst am Wort. Bonn, 1848: p. 244, 8vo.

Die Symbolischen Bücher der Evangelisch-Lutherischen Kirche, Deutsch und Lateinisch: Neue sorgfältig durchgesehene Ausgabe, mit den sächsischen Visitations-Artikeln, einem Verzeichnis abweichender Lesarten, historischen Einleitungen und ausführlichen Registern: besorgt von J. T. Müller, Evangelisch-Lutherischem Pfarrer in Immeldorf. Large 8vo.

Τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Εἰρηναίου ἐπισκόπου Λουγδούνου εὐρισκόμενα πάντα. Sancti Irenæi episcopi Lugdunensis quæ supersunt omnia. Accedit apparatus continens ex iis, quæ ab aliis editoribus aut de Irenæo ipso aut de scriptis ejus sunt disputata, meliora et iteratione haud indigna. Edidit *Ado. Stieren*. Tom. I., pars I.; Tom. II., pars I. Lipsiæ, 1848: pp. 320 & 528, 8vo.

Dissertatio theolog., Pauli anthropologiam exhibens. Scrips. Dider. Hm. H. Tijssen. Groningæ, 1848: pp. XIX. & 377, 8vo.

Die wahre u. falsche Orthodoxie. Eine geschichtl. Darstellung. Von Dr. Cph. Fr. v. Ammon. Leipzig, 1849: pp. XIV. & 322, 8vo.

Codex liturgicus ecclesiæ universæ in epitomen redactus. Curavit Dr. Hm. Adalb. Daniel. Tom. III.: Codex liturgicus ecclesiæ Lutheranae. Lipsiæ, 1848: pp. 570, 8vo.

Das Evangelium u. die Briefe Johannis, nach ihrem Lehrbegriff dargestellt von Dr. Ado. Hilgenfeld. Halle, 1849: pp. 356, 8vo.

Theolog.-chronolog. Abhandlung über das wahre Geburts- u. Sterbe-Jahr Jesu Christi. Von J. Bapt. Weigel. (2 Thle.) 1. Theoret. Thl. Sulzbach, 1849: pp. 148, 4to.

De symboli apostolici titulo, origine et antiquissimis ecclesiæ temporibus auctoritate diss. theolog., quam scr. Dr. Pet. Meyers, Prof. Treviris, Gall. 1849: pp. 210, 8vo.

Vorlesungen über Schleiermachers Dialektik u. Dogmatik. Von Dr. Geo. Weissenborn. 2. Thl.: Darstellung u. Kritik der Schleiermacherschen Dogmatik. Leipzig, 1849: pp. 406, 8vo.

AMERICAN.

MESSRS. LANE & SCOTT will shortly publish the new collection of *Hymns*, prepared for the use of the Methodist Episcopal Church. The work, as prepared by the able Committee appointed by the General Conference, has undergone a thorough revision from the Book Committee, the Editors, and the Bishops. We hazard little in saying, that it will be the best and most complete collection of congregational hymns ever published.

Messrs. Lane & Scott are also preparing for publication, "*Methodism in America, with the Personal Narrative of the Author, during a Tour through a Part of the United States and Canada*," by JAMES DIXON, D. D. Even if considered simply as a book of travels, this book will be one of unprecedented

interest. It will be carried through the press as rapidly as possible.

They have also in preparation, "*The Minister for the Times*," by REV. C. ADAMS. 1 vol. 12mo.:—"Christian Effort," or facts and incidents designed to illustrate and enforce the duty of individual labour for the salvation of souls, by SARAH BAKER, 1 vol., 12mo.:—Also the following Sunday-school volumes, viz., *Curiosities of Animal Life: Court of Persia: The Atmosphere: Crusades*, Eng. reprint: *Zwingle, the Swiss Reformer: Reminiscences of the West India Islands: Dwellers on the Holy Hill: Cortes, or, the Discovery of Mexico: Written Pictures: Be Diligent: Work to Do: Warnings to Youth: Scotch Blacksmith: The Minister's Study*.

Classical and Miscellaneous.

EUROPEAN.

WE have examined with some care "*Greek Verbs, Irregular and Defective, embracing all the Tenses used by the Greek Writers, with Reference to the Passages in which they are found*," by Rev. WILLIAM VEITCH. (Edinburgh, 1848: 8vo., pp. 316.) Its chief peculiarities are, 1. Giving the later and prose forms as fully as the poetic: 2. Giving authority for every part as far as possible: 3. The simple forms are given, wherever they exist, instead of the compounds. The work is well condensed and fitted for practical use.

An octavo volume of 424 pages has been written by G. C. Lewis, Esq., on the "*Influence of Authority in Matters of Opinion*," (London: J. W. Parker, 1849,) in which one or two good thoughts are to be found. The work shows extensive and various reading, and Mr. Lewis is a very easy and natural writer; but his prolixity is intolerable. The table of contents is capital; and by reading it one can get much more for his labour than by reading the book itself.

Sir J. F. W. Herschel has completed his new treatise of Astronomy, (for such it is, rather than a new edition of the old one,) and we now have it before us in a portly 8vo., entitled, "*Outlines of Astronomy*." (London: Longmans, 1849: pp. 661.) It still retains its character as a work of *explanation*, but the part relating to the lunar and planetary perturbations has been re-written upon a far more matured and comprehensive plan; and the subjects of sidereal and nebular astronomy are brought up to the present state of science in those departments. The work will be indispensable to all students of astronomy. We understand that Messrs. Lea and Blanchard will shortly reprint it.

A Parallel Grammar of the Greek and Latin languages has lately been issued in Germany, entitled, "*Parallel Grammatik der Griechischen und Lateinischen Sprache*," von Dr. V. C. F. Rost, Dr. F. Kritz, and Dr. F. Berger: (Göttingen, 1844 & 1848: 2 vols. 8vo.) The Greek Grammar (which was published in 1844) is Rost's exclusively; the Latin is the joint work of Drs. Kritz and Berger, of whom the latter prepared the etymology, the former the syntax. The parallelism is carried on, not merely in the general outline, (as by Kühner,) but also in the detail of each subject, and even in the language of the rules and statements, as far as possible. The third declension of nouns is

divided according to the formation of the nominative from the stem, and the rules of gender are constructed accordingly. The verbs are also divided according to the characteristic, into pure, mute, and liquid verbs, —not by conjugations, first, second, third, &c. The arrangement of the syntax is admirable.

We are glad to see that an edition of Johnson's great "*Physical Atlas of Natural Phenomena*" is now in course of publication in a smaller (4to.) form, at a reduced price. It will be completed in twelve parts, at 3s. 6d. each: (Blackwood, Edinburgh.) There is also announced a "*New and Comprehensive Atlas of Physical Geography*," constructed by A. PETERMANN, F. R. G. S.; with a General View of the Physical Phenomena of the Globe, by the Rev. T. MILNER, M. A. To be completed in six parts, (4to.,) at 2s. 6d. each: (Orr & Co., London.)

The third and last volume of Forbiger's "*Handbuch der Alten Geographie, aus den Quellen bearbeitet*," has appeared. It contains "*Europa*," in 1180 pp., 8vo.

The second fasciculus of the third volume of the "*Corpus Inscriptionum Græcorum*," edited from Boeckh's materials by Franzius, contains (part xxix.) Egyptian Inscriptions, (part xxx.) Ethiopian, (part xxxi.) Cyrenaic, and (part xxxii.) Inscriptions from Sicily, Malta, Lipara, and Sardinia (fol., pp. 397, Berlin, 1848.)

The following are announced as recently published, or in press, in London:—

Form and Sound; can their Beauty be dependent on the same Physical Laws? A Critical Inquiry, dedicated to the President, Council, and Members of the Royal Scottish Society of Arts, by THOMAS PURDIE, 8vo.:—The Science of those Proportions by which the Human Head and Countenance, as represented in Works of ancient Greek Art, are distinguished from those of ordinary nature, by D. R. HAY, F. R. S. E., royal 4to., 25 plates:—China and the Chinese; their Religion, Character, Customs, and Manufactures: the evils arising from the Opium Trade, with a Glance at our Religious, Moral, Political, and Commercial Intercourse with the Country. 2 vols., 8vo.:—Notes and Lectures upon Shakspeare, and some of the old Poets and Dramatists, with other literary Remains of S. T. Coleridge; edited by Mrs. H. N. Coleridge, 2 vols., fcp. 8vo.:—A Delectus in Anglo-Saxon, intended as a first-class book in the language, by the

Rev. W. BARNES, 12mo.:—A History of the French Revolution of 1848, by Alphonse de Lamartine, (to form the June volume of Bohn's Standard Library:)—A Second Visit to the United States of North America, by Sir Charles Lyell, F. R. S.:—A Naval Biographical Dictionary, with Authentic Details of the Services of every Living Officer in Her Majesty's Navy, from the rank of Admiral of the Fleet to that of Lieutenant, inclusive, by W. R. O'Byrne, Esq.:—Life of John Calvin; compiled from authentic sources, and particularly from his Correspondence, by THOMAS H. DYER:—A History of Scotland during the First Half of the

Eighteenth Century, by J. HILL BURTON, Author of "Life and Correspondence of David Hume:—Memoirs of Prince Rupert and the Cavaliers, including their Correspondence, by ELIOT WARBURTON, Esq., Author of "The Crescent and the Cross," 3 vols.:—Memorials of the Civil War, from the Unpublished Papers of the Fairfax Family; edited from the Original MSS. by ROBERT BELL, Esq., Author of the "Life of Canning," 2 vols. 8vo.:—An Expedition to Discover the Sources of the White Nile, by FREDERICK WERNE; from the German, by CHARLES WM. O'REILLY, 2 vols., post octavo.

AMERICAN.

MESSRS. HARPERS are engaged upon a number of very valuable works, the titles of which may be seen in their copious advertisement at the end of this number, to which we invite the special attention of our readers.

Phillips and Sampson, Boston, propose to publish a new edition of Hume's History of England, in eight volumes, to match their edition of Macaulay's History.

Messrs. Lea and Blanchard, Philadelphia, are preparing for publication:—

"Principles of the Mechanics of Machinery and Engineering," by Prof. JULIUS WEISBACH, translated and edited by Prof. GORDON, of Glasgow; first American edition with Additions, by Prof. WALTER R. JOHNSON: Vol. II., large 8vo., with 350 wood engravings, (nearly ready):—"Memoir of the Life of William Wirt," by JOHN P. KENNEDY, Esq., with a Portrait; in two handsome 8vo. volumes, (nearly ready):—"Outlines of Astronomy," by Sir JOHN F. W. HERSCHEL; in one handsome 8vo. volume, with six plates and numerous wood-cuts.

Messrs. Gould, Kendall, & Lincoln, Boston, have in press the Second Part of "Principles of Zoology," by Louis Agassiz and F. A. Gould; 1 vol. 12mo., with numerous Illustrations:—Agassiz's "Tour to Lake Superior," with the Scientific Tour by L. Agassiz, the Narrative of the Excursion by E. Cabot, Esq.; 1 vol., 8vo., illustrated:—also four new volumes from Chambers' Miscellany.

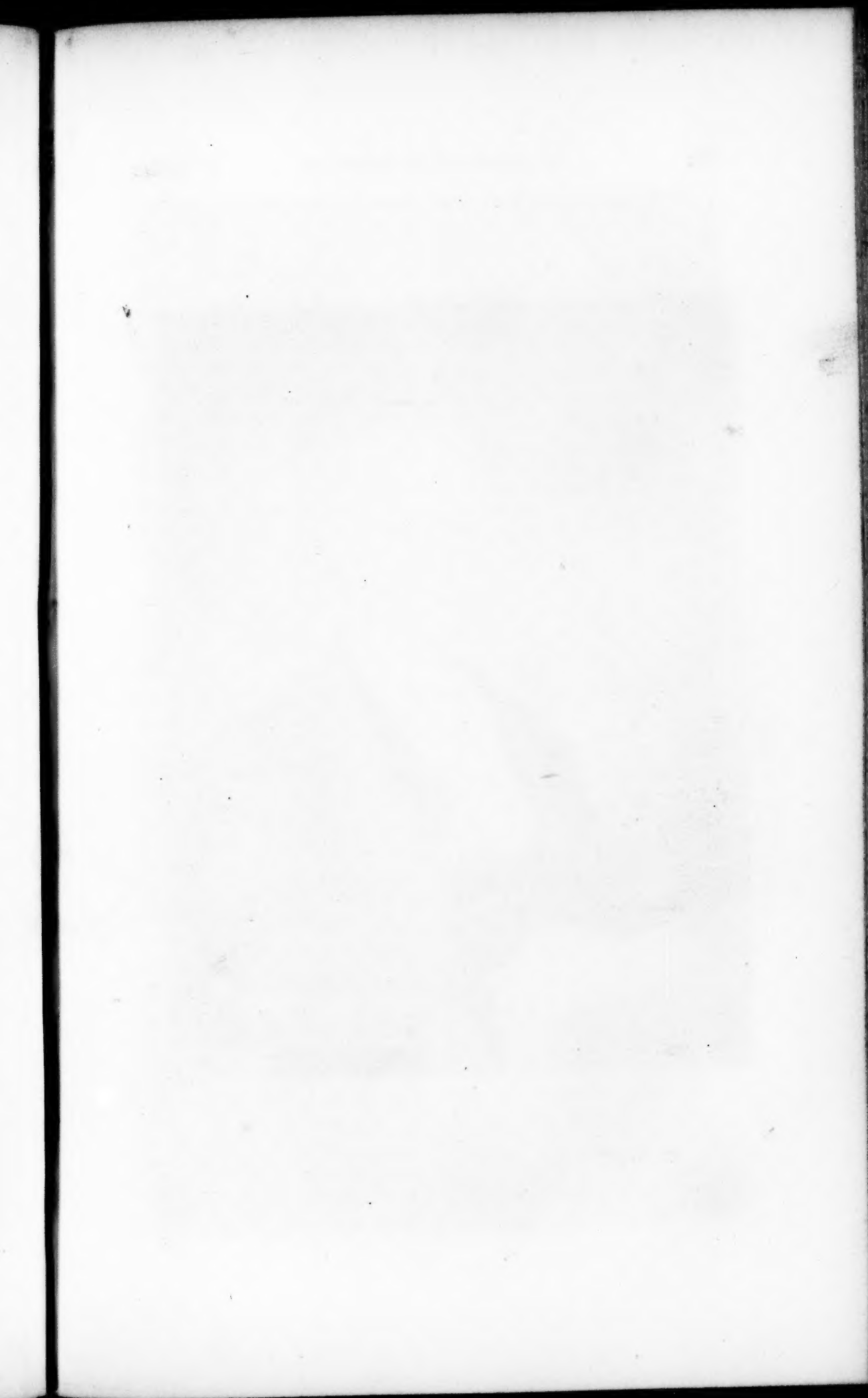
John Wiley, New-York, will shortly republish the new work by JOHN RUSKIN, the "Oxford Graduate," Author of "Modern Painters," viz., "The Seven Lamps of Architecture," with fourteen Etchings by the Author; in 1 vol. 12mo., uniform with "Modern Painters:" also, A. J. Downing's Sup-

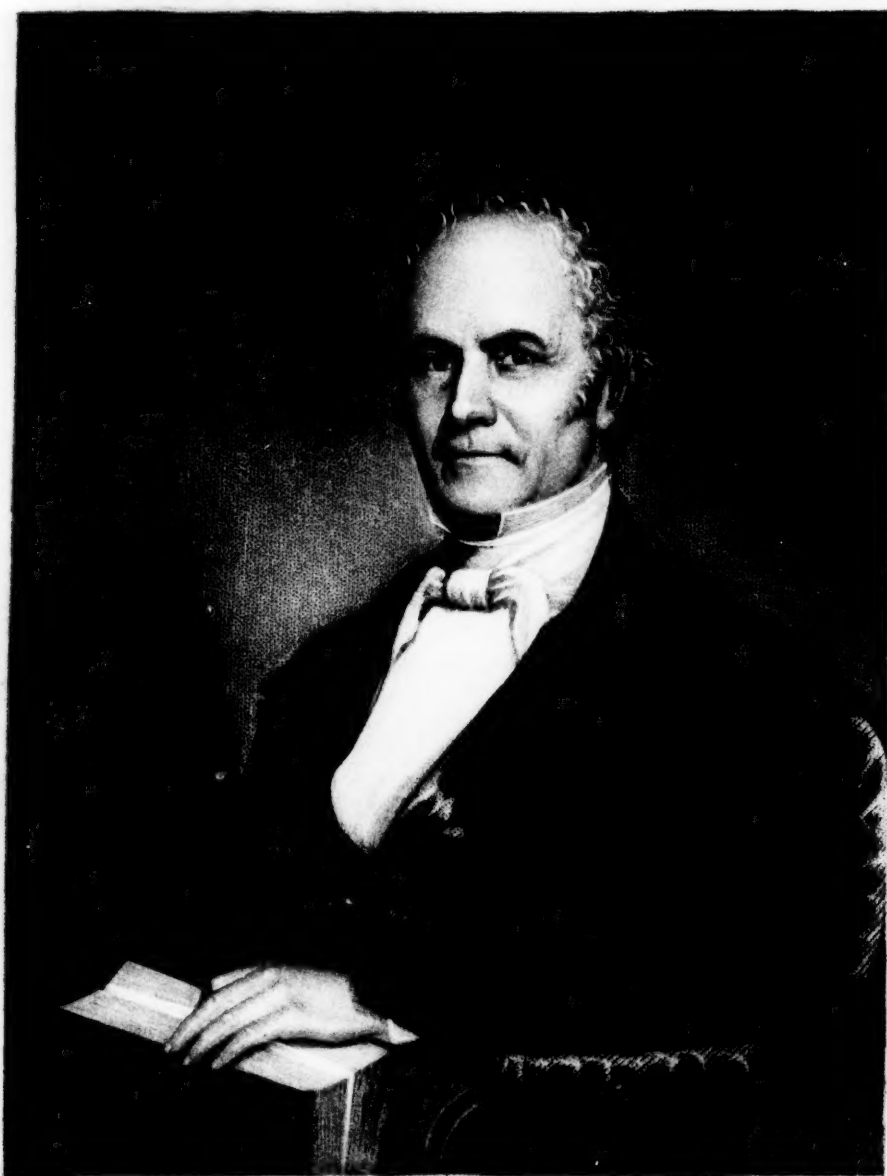
plement to the Fruits and Fruit-Trees of America:—Lindley's Theory of Horticulture, edited by Downing:—Downing's Country Houses; or, New Designs for Rural Cottages, Farm-Houses, and Villas, with Interiors and Furniture:—Half-Hours with the Best Authors, vol. 3:—R. Cary Long's Art and Science of Architecture; a Manual for Amateurs and Students:—Rev. JOSEPH P. THOMPSON's Memoir of David Hale; with Selections from his Writings, Moral and Religious, with a fine portrait.

G. P. Putnam's announcement of new works comprises the following:—

IRVING'S WORKS:—The next volume will be Oliver Goldsmith, a Biography; incorporating the essential facts and features of those by Prior and Forster, and enriched from other incidental sources: a finer edition will also be issued uniform with the Illustrated Sketch-Book, adding the Illustrations of Forster's Work beautifully engraved on wood. This volume will be followed by Mohammed and his Successors; the Conquest of Grenada; the Alhambra; the Spanish Legends:—Knickerbocker's History of New-York, with Illustrations by Darley, uniform with the Illustrated Sketch-Book, is in preparation. Also, the Crayon Reading-Book; comprising Selections from the various writings of Washington Irving, prepared for the use of schools: 12mo:—The Temples and Tombs of Egypt, as illustrative of Scripture History, by FRANCIS L. HAWKS, D. D., LL. D., with Engravings from the Works of Champollion, Rosellini, Wilkinson, &c.: 1 vol. 8vo., uniform with Layard's Nineveh:—Roman Liberty; a History by SAMUEL ELLIOT, Esq.; 2 vols. 8vo., with twelve line Engravings:—The Practical Elocutionist, in Colleges, Academies, and High Schools, by Prof. HOWS.

. The religious intelligence is unavoidably omitted for want of room.





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REV. ADAM LEVI FISK, D.D.

President of the New York Conference, 1840.

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of the New York State Convention.

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